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"LIBERTY, HOLINESS, LOVE."

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For the Register.

BIBLE THEOSPHY. NO. VII.

PRIMITIVE STATE OF MAN, AS PERFECTLY, OR IMPERFECTLY HOLY.

In close connection with the prevalent belief of man's primitive immortality, is that of his original perfection in holiness; that 'God created man in his own likeness, in knowledge, righteousness and true holiness.' There is, however, a contradiction in the very terms of man's primitive perfection, and of his speedy apostacy. The Assembly's catechism, after having declared—as above quoted—the original perfection of man, proceeds immediately to say, that 'man, being left to the freedom of his own will, fell from the estate in which he was created into a state of sin and misery.' It is hence evident that man was not impeccable; was not proof against temptation; and the history of his probation represents him as falling before the face of the very first temptation. How then could he have been *perfect?* What is the amount of such perfection as the Bible represents Adam to have possessed? Did he nobly exert the principle of self-denial? Did he endure hardness in resisting enticement to iniquity? Not at all. His integrity was soon and easily overcome. Joseph honorably endured the ordeal of temptation; Micaiah and Daniel, Shadrach, Meshach and Abednego. But so did not Adam. And yet Joseph, Micaiah and Daniel were not perfect men. With what propriety then, can perfection in holiness be claimed for the first human generation in the garden of Eden?

It is pertinent, in this connection, to remark, that no writer in the Old Testament asserts, or even recognises, the doctrine of man's primitive perfection or immortality. All the Jewish prophets represent human nature as *constitutionally* frail, peccable, fragile and mortal; and they give no intimation that it was ever otherwise with man: not even a hint that there had ever existed a generation which did not carry the seeds of sin and death within them. And the same affirmation may be made of the Gospels in the New Testament. Neither our Lord Jesus Christ, nor any of the twelve original apostles, endorse the doctrine, now under consideration, either expressly, or by implication. They do not appear to have had any knowledge of it. They uniformly speak of the human race as strongly susceptible of sin; as loving darkness rather than light, because their deeds are evil. And they never intimate that Adam was more upright, than have been the descendants of his own body.

We now inquire if the apostle Paul himself inculcates the doctrine of Adam's moral, sinless perfection. He certainly, in no instance declares it. He never affirms the constitutional holiness of the first man. On the contrary he holds him up to view as the father of human corruption; as the type of sin and death to mankind. He committed the first sin. And why did he sin? Because he was of the earth, *earthy*. He was frail, peccable, imperfect. Had he been made perfect, he would not have sinned. 'A good man out of the good treasure of his heart bringeth forth good things.' 'Thorns do not produce grapes, nor thistles, figs.' Men's works declare their character; 'Therefore, by their works ye shall know them.' By this principle, surely, we may safely determine the constitutional character of the first human pair.

Adam was upright and sinless—as all other men are, of whom he was the type, in the same manner as the first lion and the first oak were types of the lion-race and of the oak-genus—but he was not impeccable. It is nature's law and of course, God's law, that constitutional attributes should be hereditary. And there is not the least evidence, either in the Bible, or in the wide field of human experience and knowledge, that the constitution of any kind of creature has ever been changed. No one believes that the constitution of the lion, or of the lamb, or of the fig tree or of the olive, of any brute or vegetable whatever, has undergone a change from its original type or character. And why should we suppose such a fact in regard to man? The supposition violates every principle of philosophy, experience and reason. Nor is there a single passage in the Bible by which it is confirmed.

Are we now referred to the text, Eccl. vii. 29.—'God made man upright, but they have sought out many inventions?' Our response to the objection is this; the word man, like other generic terms, is usually employed as a *collective* term, unless preceeded by some demonstrative word. In the text, under consideration, there is no particle to limit the import of the word, man. It must, then, agreeably to grammatical rule, be used in its wide and generical sense; be a collective term, significant of the whole human race. And this construction is confirmed by the pronoun, in the text. It is plural, *they*,—'They have sought out many inventions.' A noun, and the pronoun employed as the substitute for it in the same sentence, always have the same breadth or extension of import. This principle of language is understood by every tyro in our common schools. The text, therefore, teaches that all men are constitutionally upright; that there is no moral taint in their nature; that every man is sinless until, by some misdeed or evil purpose, he becomes a sinner.

How, then, are we to interpret the passages which declare that by man sin entered the world and that death came by sin? Answer: We must interpret them by reference to the known facts of the case; interpret them agreeably, not discrepantly with those facts. What then were the facts of the case? They are these,—Man committed disobedience. He ate the fruit of the interdicted tree. This was the first transgression; and it was *introductory* to all other wrong acts of the human race. It thus *introduced* sin. Not the *cause* and *occasion*, but the *sign* and the *manifestation*. And the sure sign and pledge is often spoken of as being the cause. That which proves and manifests that a thing will be, is frequently said to cause and to do it. When Adam showed himself to be a transgressor, he also showed what human nature is, and what it would be, through all its generations: that it was peccable; morally imperfect. The first instance of the fusion of gold proved that gold is fusible. In a sense it *made* it such. The first successful experiment to effect the combustion of marble and diamond, proved them to be combustible. In popular language, it made them so. And in this sense—a sense universally recognized—did the transgression of Adam make all mankind sinners. And in this sense also, it made them mortal. The offence of Adam drew upon him the sentence, 'Dust thou art, and unto dust shalt thou return.' He probably did not previously *know* that death would be his destiny. In a sense, therefore, it made him mortal. The sentence, however, is not predicated of his *transgression;* but of his *earthy construction*. Adam was mortal *constitutionally*. His offence did not then cause his mortality, but was the occasion of the sentence which doomed him to his original dust. Sin does not make man mortal. Adam must have died if he had not tasted the forbidden fruit. Every man must die even if some of them should live morally perfect. The Lord Jesus Christ was mortal and died, though he 'knew no sin, neither was guile found in his mouth.'

In what sense, then, is 'death the wages of sin?' Answer: This death is not the same thing as mortality. It consists of those *manifold and oppressive evils* which are the fruits of sin. When Moses and the prophets declared and accorded *life* to the righteous, but *death* to the wicked, they did not mean that the former should escape, and that the latter should incur, *mortality*. The life which they promised, and the death which they threatened, consisted of *the blessings* inseparable from righteousness, on the one hand, and of *the calamities* inseparable from sin, on the other. This view of the case is sustained incontrovertibly by the facts of the world, and the experience of mankind.

But how shall we understand the correspondence and contrast between Christ and Adam? The first man, of the earth, earthy, and the second man, the Lord from heaven? Does the latter give men life only in the same sense in which the former gave them death? And is it only in *the representative* sense? Answer: Christ give men the life of the resurrection only in a representative sense. His own resurrection is the proof and pledge of their resurrection. The apostle Paul rests the proof of the believer's resurrection upon the fact that the Lord Jesus was raised from the dead. 'Now if Christ be preached unto you that He rose from the dead, how say some that there is no resurrection of the dead? For if the dead rise not, then is not Christ raised. But now is Christ raised from the dead, and become the first fruits of them that slept. The first man, Adam, was made a living soul; the last Adam a quickening spirit. As the earthy, such they also, that are earthy; and as the heavenly, such they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For since, by man, death; by man, also, the resurrection of the dead.'

It is obvious, that what Christ and Adam are, by the apostle, said to have done, in regard to mortality and immortality, they are both described as having done *representatively*, in a typical sense; and the apostle in Cor. XV., confines his view to this single point. In Rom. V. his point of view is somewhat different and broader. But, even here, the comparison imposes upon us no necessity of understanding from it, that Christ does nothing more to make men righteous than Adam did to make them sinful. The former *preached* to men the importance of righteousness, but the latter did not *instruct* and *persuade* them to the practice of wickedness. Christ labored, and suffered, and wept, and died, for the sake of reclaiming men from sin to holiness, but Adam took no pains to entice his children to deeds and courses of iniquity. It was not the apostle's aim to describe either Adam or Christ as *agents*, but as types or representations. To this single view, both the parallel and contrast are, obviously, confined.

Some of the points elicited in the parallelism, instituted by the apostle, are the following: The race of men may regain, by learning righteousness, more than they have lost, by lapsing into sin: they may see in Christ the glorious image of what, as sons of God, they are capable of becoming, as clearly as in Adam the humbling picture of what, as sinners, they have made themselves to be. The same kind of death which comes by Adam, as the representative of sin, may be escaped by adhesion to Christ, the representative of righteousness.—As the empire of sin has been wide and universal in the world, through men's imitation of Adam's evil example, so will the empire of righteousness become equally extensive through the reign of Christ, by His Gospel, over the children of men.

One question more: In what sense is Christ the author of the resurrection and the future life? Answer: The Scriptures do not teach that it is Christ who will raise the dead. The language of Paul is explicit, that it is God who will do it; that it was *God* who raised His Son Jesus Christ, from the grave. This fact is recognized, once and again. How, then, shall we interpret John v. 25 and 27? Answer: Refer it to a moral resurrection; for it was a resurrection which had then already *begun*. It cannot, therefore, be the resurrection final and universal.

A WORD TO YOUNG MEN.

Young Man, do you fully realize the relation, which you bear to the community in which you live? Have you never thought upon the great responsibility, which rests upon you? If not, pause, I beseech you, and consider well your fearful responsibility. You are not always to remain a young man, but the time is fast approaching, when you will be called to take an active part in the affairs of the nation. Is your present mode of life such as will prepare you for these duties?

Is it your aim to become a useful citizen, by devoting your youthful hours to a diligent course of preparation, which shall stamp upon your character that true principle, calculated to guide and direct you through the winding path of life with honor to yourself and benefit to your country? Such should be the aim of every young man, and he, who is remiss in this particular, fails in duty to his God and his fellow man. How many young men are now wasting the precious hours of youth in a giddy round of unsatisfying pleasure. O! that they could be fully alive to their condition. That they could fully realize the demoralizing influence of the midnight ball, the soul-destroying influence of the gilded saloon, those modern sinks of iniquity and corruption, which with silken bands entwine their victim, the more easily to rivet upon him the iron chains of a despotic habit, which will sooner or later consign him to a drunkard's grave after a worse than useless life of debaucherry and dissipation. I would not cause unnecessary alarm in the mind of any young man, but such is the almost inevitable tendency of a devotion of youth to the pursuit of fashionable pleasures.

Turn then, young man, if such has been your course, to more rational pleasures. Store your mind with useful knowledge, by giving your leisure hours to the perusal of such works as will elevate the thoughts and expand the intellect,—seek the companionship of those who evince a desire to lead a pure and virtuous life, avoiding all such as would tempt by a flattering exterior to a participation in those pleasures which enervate the body and destroy the soul.

Enter the Sunday School, either as teacher, or member of the Bible class, for, of all influences, this the best, leading the thoughts upward and constantly bringing to view as a pattern and guide, him who spoke as never man spoke, and whose whole life was perfect in the eyes of God.

Under such influences the young man is prepared for the great and responsible duties of life, and having faithfully performed these calmly, amidst the approach of death and joyfully enters upon the duties of eternity.

Bear in mind, that to you the aged look for support and encouragement; and to whom should the young look, for a worthy example, but to you. Prove not recreant to duty then, but give heed to thy ways, lest sin beguile thee; for the way of the transgressor is hard, and the wages of sin is death.

I. H. A.

For the Register.

CHRISTIAN CHARITY.

MESSRS. EDITORS:—Your last paper contained an article on the subject of 'love among the brethren.' I am glad to find that thissubject occupies the thoughts and attention of some—I wish it could be pressed still more closely to the heart and conscience of each communicant.

I will say but a few words, for long articles are not always read. The question is, do we love the brethren for the truth's sake, and because they are our brethren in Christ? There is a continual complaint of coldness among professed Christians. The reason, I think, is a plain one. We love only those who please us, and those only for what they are to us, rather than for what they are to the Savior. Ourselves are too often the centre of our affections—we care but little for those who are not our personal friends. The appearance, or the actions of a brother may displease us, though he may be actuated by as pure, or even purer motives than ourselves. Christ commands us to do good to the evil and unthankful; surely we should do so to our imperfect brother. Do we all merit what we receive from our Heavenly Father? If we know that our brother or sister are mere nominal Christians, we are bound to reprove them—Christ came to seek and to save that which was lost, and shall not we, who profess to be his followers, labor to restore and bring back those who have gone astray? But it is unnecessary for us to take extreme cases. The law of love embraces all the friends of the Savior, because they are such.

We believe in one God, the Father of all, and that we are all brethren, for whom Christ suffered and died. A want of love among Christians, how inconsistent! If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen? Let it be our earnest desire to bring to every season of communion, the light of immortality; and let us constantly live in prospect of immortality, that every sacramental season may be rendered a fortaste of the marriage supper of the Lamb.

A.

For the Register.

EXTRACT OF A LETTER FROM BELVIDERE, ILL.

The letters of Rev. Messrs. Walworth and Conant, published in the Register, gave you infomation of the persecutions, which those of our faith are called upon to undergo in behalf of those principles which they hold dear. The Academy has been the prime object of attack, as affording a place of Unitarian worship, when all other doors were closed against the 'pernicious doctrine', and as a fountain from whence was thought to proceed a wide and liberal influence. The discussion, in respect to the Trinity, recently held here, awakened all the ire and bigotry, which for a time had slumbered in the bosoms of the Calvinistic party. The most unrelenting persecution was commenced, our views were grossly misrepresented and slandered, and it was declared 'sinful to send a child to be educated by a Unitarian teacher, even though he labored solely for its scientific advancement.' Sectarianism *dared* not tamper with private character, or make any attack, of which the law could take cognizance; but the most infamous slanders were circulated and believed in reference to the 'Unitarian heresy.' A superstitious dread was thus excited, which it was hoped would deter from examination, and all of our faith were required to endure the fiery trial. I could give a history of the proceedings of the clergy and churches of the popular faith in this place, which I believe the darkest catalogue of persecution in the present age could hardly surpass.

But enough of this. Blessed be God that we are counted worthy to suffer persecution for the name of Christ. It is a proud distinction to bear shame and the reproach of men, on account of an adherence to honest convictions of truth, and does but confirm my trust in our pure and rational faith, as from Heaven and not of the world, for if it were worldly 'the world would love its own.' Our principles could be of little worth, if they were not sufficiently valuable to suffer for, with meekness and love. You desire to know of my labors, and I will briefly inform you. Teaching in the Academy and having the whole oversight of its three departments, attending to all the business, inseparable from an Institution like mine, sufficiently occupy my week-day hours. Upon each Saturday, I start for some destitute settlement, and lecture during the evening, and preach thrice upon the Sabbath. In one place, I have a large Sabbath School, which I visit once in three weeks. The scholars are from families of various denominations, and have no books nor any teacher save myself. In the evening, I usually ride home in order not to be late at School the next morning. My health is wretched, and may drive me from this wide and promising field; still there is too much to be done, for me to feel that I have a moral right to remain unemployed; the harvest is too plenteous, and the laborers too few. It is not until recently, that I have felt it my duty to preach thus regularly; but the people in this region are now fairly awakened, and 'would know of the doctrine.' It matters no how the storms rage over these cold, barren and bleak prairies, crowded audiences listen eagerly to our cheering views of God and humanity. O! why will our clergy leave this noble West, unaided by their counsels? Why will not more of our strong men do battle here in the cause of Truth and Christian Liberty? Suffer they would, undoubtedly, but glorious would be the consciousness, that they were freeing the soul from spiritual despotism, from fetters more galling than those of iron. Our missionaries here are obliged to ford rivers, face the rude winds, brave the frowns of the multitude, and preach in log-cabins or barns, wherever their voices may be heard; and though we meet with much and bitter opposition, we still feel that the cause of truth is onward, and many are coming to a saving knowledge of religion pure and undefiled. Many too, having asked letters from their respective Churches, are taking a bold stand in behalf of what they now deem truth and right.

I have generally preached in destitute settlements, where otherwise, the living voice would seldom tell, upon the Sabbath, of life's responsibilities and duties. While hoping to respect the conscientious feelings of those differing from me, it has nevertheless seemed right to tell boldly what we deem truth and what error. The contrary course can never ultimately advance sound principles, as the people, seeing that doctrine is kept back, misinterpret the motive. Often we meet audiences, of whom not one bears the Unitarian name, and then especially, I deem it my duty to give a reason both for the faith and hope that is in me.

Such, my dear Sir, is my present employment; I deeply feel a desire to obtain a more thorough theological education, and should I leave Belvidere in the spring, it would be with that intent, and on account of ill health. My public speaking is of course now wholly extemporaneous, as my week-day labors preclude the possibility of its being otherwise. Brother Conant still continues his labors in this place to great acceptance. O! that all had the warm and earnest spirit which he manifests.

Very truly, your's, A. B. F.

Belvidere, (Ill.,) Nov. 15, 1844.

THE DOCTRINE OF TWO NATURES IN CHRIST.

BY J. G. ROBBERDS.

There are, perhaps, no words in which a Unitarian of the present day could make a more exact confession of his faith, than in these of the Apostle Paul: 'There is one God, and one mediator between God and men, the man Christ Jesus.' (1 Tim. ii. 5.) Yet we are told that the Apostle must have meant a great deal more than he appears to have said. For if he held what is called the Catholic doctrine of the Trinity, he believed that the very being whom he so unequivocally calls 'the man Christ Jesus,' was, in reality, both God and man.

The Church of England professes to give us, on this as well as on other subjects, the belief of the Apostles pure and undefiled. And that Church, in the second of its articles, thus declares: 'The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, &c.'

All this, it must be maintained by those who thus believe, was believed also by the Apostle Paul at the very time when he wrote, 'There is one God, and one mediator between God and men, the man Christ Jesus.'

Now it appears a matter exceedingly to be regretted, if the Apostle really held the doctrine of two natures in Christ, that he was not more guarded in his language on an occasion when the least hint of the doctrine would have been of so much importance. For from the total absence of any thing that can imply his belief in such a doctrine, it will, probably, continue to be inferred by many plain understandings, that he had heard of no such compound being as one in whom 'two whole and perfect natures, that is, the Godhead and Manhood, were joined together in one person, never to be divided.'

The absence of language in the least resembling this description of Jesus Christ, not only from the passage just quoted, but from every passage of the New Testament which makes mention of him, justifies us in considering the doctrine of his two natures as merely a human supposition. It is not an express declaration of the Scriptures, but, as the Trinitarians themselves must allow, an inference only from separate declarations of the Scriptures, and one which is thought necessary to reconcile them. It is one mode of accounting for certain expressions in reference to Jesus Christ, which, without it, are said to be unaccountable.

Let us then subject it to a calm and serious examination in this its character of a supposition or inference. Such an examination is rendered the more necessary by the very frequent use which is made of it, as a means of escaping from all the force of those numerous passages which appear to be in favor of the Unitarian doctrine. Wherever our Lord speaks of himself, or his apostles speak of him, in a manner which the Unitarians claim as a proof of their belief, it is notorious how regularly their argument is met by the assertion that a reference must be understood to one only of his natures, and that the human.

It must be confessed that the doctrine proposed for examination is a very ancient one. Indeed it wants only four centuries and a half of being as old as Christianity itself. For in the council of Chalcedon, which was held A. D. 451, it was first determined by authority, 'that in Christ there are two distinct natures, united in one person, but without any change, mixture, or confusion.' But this council was not a council of Apostles; nor is the fifth century of Christianity a date quite early enough to satisfy one who would learn all its doctrines from its first preachers.

With the respect, therefore, which is due from one man to the opinion of his fellow-men, but with no more, and with the moderation which ought to accompany the recollection of our own fallibility, let us consider this ancient and widely extended doctrine of two natures in Christ. Since it can pretend to be no more than an inference of reason from the language of Scripture, let us bring it to the test of reason and Scripture.

And first let us attentively consider what it is which this doctrine really means. 'Two whole and perfect natures, that is, the Godhead and Manhood, were joined together in one person, never to be divided.'

Let us endeavor to understand the terms of this proposition. What is meant by natures? and what by person?

By the nature of any being we understand its properties or essential qualities. The nature of God, therefore, means all the properties and qualities which belong to God;—the nature of man, all the properties and qualities which belong to man. By person we usually understand a single intelligent agent; and in this sense the word seems evidently intended to be taken in the assertion, that of the two natures 'is one Christ.'

The meaning then of the doctrine which we are required to believe, is, that all the qualities of God, and all the qualities of man, were joined together in one intelligent agent;—that is, that eternal existence, unlimited power, perfect knowledge, unchangeableness, exemption from pain and suffering of every kind,—and finite existence, limited powers, partial knowledge, liability to change, liability to disease, sorrow, weakness and death, were joined together in one and the same being;—that to be 'without body, parts, and passions,' and to have body, parts, and passions, were attributes of the same person;—that to be the source of life and energy through the whole universe, and to sink under the weight of mortal anguish, were conditions united in the same mind;—that to be the sole, underived Creator of all things, and to have been himself a creature, were thoughts that mingled in the same consciousness.

Is there not here a manifest contradiction?—Is not such a combination of qualities as we are called upon to suppose, absolutely impossible?

It has, however, been maintained that the contradiction is avoided, and the supposition made possible, by the distinction of the two natures; which, according to the council of Chalceden, and the commonly called orthodox belief, are 'united in one person, but without any change, mixture, or confusion.' The properties of God and the properties of man are not, it is said, blended and confounded in the person of Jesus Christ; and therefore, it is farther said, it is unfair to represent the Trinitarians as believing the monstrous proposition, that, 'these opposite and incompatible qualities,' (so expressly called by Dr. Wardlaw) belong to the same mind.

We are at liberty then, it seems, to pronounce the supposition of two whole and perfect natures, or of divine and human qualities united in one mind, an impossible supposition. Nay we have the permission of the able and learned advocate of Trinitarianism just mentioned, if the orthodox doctrine be no other than such a supposition, to give it much worse treatment.—'Let it,' he says, 'be rejected and proscribed as it deserves, and branded with every epithet that implies impiety and folly.'

Let us be content with calling it an impossible supposition. But we must farther ask, if the two whole and perfect natures, the Godhead and the Manhood, the properties of God and the properties of man, which were 'joined together in one person, never to be divided, whereof is one Christ, very God and very man,'—if these opposite qualities must not be ascribed to the same mind,—are we to believe that, in the person of Christ, there were more minds than one? Had he a Divine mind and a human mind? Had he one consciousness as God, and another consciousness as man? and were these two consciousness, these two minds, completely distinct?—If so, however, how could there be only one person? With two minds, there must, apparently, be also two persons, no less than two natures, in Christ. And this was actually the doctrine, afterwards condemned as heresy, of the Nestorians, who, shortly before the council of Chalcedon, maintained that 'in the Savior of the world, there were two persons; of which one was Divine, even the eternal Word; and the other, which was human, was the man Jesus.' Are our Trinitarian brethren prepared to maintain the same? or will they rather adopt the more simple and intelligible belief of the Unitarians and the Apostle Paul, 'that there is one God, and one mediator between God and men, the man Christ Jesus.' There would really seem no other alternative for them. For if the mind of Jesus Christ was one as well as his person, and it is allowed that the qualities of God and the qualities of man cannot belong to the same mind, the supposed combination of those opposite qualities in Jesus Christ must still be pronounced impossible.

In the Athanasian creed there is an attempt to illustrate the union of the two natures in our Lord, by comparing it to the union of soul and body in man. 'As the reasonable soul and flesh is one man, so God and man is one Christ.' And this comparison may appear to some a reason for pausing before we deny the possibility of such a union. Mind and body, they may say, are of two different natures; they are distinguished by different qualities; yet the qualities of both, that is, 'two whole and perfect natures,' are united in one person, that of man. May we not as well conceive the union of two other whole and perfect natures, the divine and the human, in the person of Christ?

But, as is rightly observed by Dr. Doddridge, the union of the soul and body in man is, plainly, 'far from being a parallel case; since here are not two *conscious* beings united.' It is the soul only that is conscious. It is the soul only that has thought, recollection, feeling. The body does not bring distinct thoughts, recollections, and feelings of its own to the union. It brings only, according to the usual ideas of matter, the frame which the soul is to inhabit and animate, the machinery with which it is to work. Whereas the union of the Divine and the human natures in the person of Jesus Christ, supposes the *consciousness* of God and the *consciousness* of man, the *consciousness* of the Creator, and the *consciousness* of the creature, brought together in the same being.

Well might Dr. Doddridge say that the cases are not parallel. And well might he add 'that God and the creature should have one and the same consciousness, certainly exceeds our comprehension.' May we not add farther, that it exceeds all possibility? The supposition appears not so properly incomprehensible as clearly contradictory. It is to suppose a union of conditions and qualities, not merely different, like those of soul and body, of mind and matter, but opposite and incompatible.

The incompatibility, then, of the Divine and the human natures, presents an insuperable objection to the supposition of their union in one consciousness, and consequently, in one person. For if unity of person do not involve unity of consciousness, the word person becomes a mere sound without meaning. But if it does involve unity of consciousness, then the Trinitarians are placed in this dilemma:—by maintaining that there is only one person in Christ, they make it impossible that he should have more than one nature;—or by maintaining that he has two natures, they, in fact, maintain that he has two persons, and that God and the man Jesus Christ are two distinct beings. This last position is that of the Unitarians; and they think it is also the Apostle's assertion in the word, 'There is one God, and one mediator between God and men, the man Christ Jesus.'

In ordinary cases it would be enough for setting aside a supposition, to have shown that the thing supposed is impossible. But in the case of a doctrine which is revered by so many as a sacred mystery, and for the sake of those who may be awed by the sound of that word, it is desirable and right to show also that the apparent impossibility of the supposition is, by no means, the only objection to which it is exposed.

Another, then, surely deserving the serious consideration of all sincere Christians is, that it is inconsistent with known facts in our Lord's history, and in his own account of himself.

According to the supposition that 'two whole and perfect natures, the Godhead and Manhood, were joined together in one person, never to be divided,' so as to form 'one Christ,'—the wisdom with which this compound being spake, the power with which he acted, must have been strictly and originally his own. For underived existence, with all the other attributes of Deity, were, by this supposition, qualities that belonged to one of his natures. He could, therefore, have no need of help from any one; he could not be counselled, directed, and still less commanded by any one. His own will must have been the original motive of all his actions; his own energy must have been the original and sufficient cause of all his mighty works.

Now appeal may be made to any candid reader of the New Testament, whether these consequences of the supposition be consistent with the language and conduct of Jesus Christ himself. Does he not declare that the words which he spake were not his own, but his Father's? Does he not assert that the Father gave him a commandment what he should speak? Does he not distinctly say that of himself he could do nothing? Does he not, by his speeches and his actions, lead to an inference in strict agreement with his frequent assertions, that he was sent, instructed, assisted, in every thing directed by another?

What mean all these assertions—what means all the conduct that leads to the same conclusion—what mean his prayers to the Father, his thanks to the Father, his earnest cries for help and comfort from the Father, his humble expressions of resignation to the Father's will,—if he was himself, by the union of the whole perfect nature of God with that of man, the source of all power, the giver of all help and consolation, the sovereign appointer and controller of all things?

It may be well here to recollect the exhortation of an apostle; 'Brethren, be not children in understanding.' (1 Cor. xiv. 20.) With the understanding and judgment of men let us consider whether it be enough, whether it be any thing, in answer to these questions, to say, that this conduct and language of Jesus are to be referred to his human nature. We must remember that, by the very terms of the Trinitarian supposition we are required always to believe that he was 'one Christ,' *one* person. Whatever, therefore, that one person did or said must have been done or said by the *whole* person. Whatever must be referred to that one Christ, must be referred to the *whole* Christ. It was the *whole* Christ who spake and acted, as well as the *whole* Christ 'who truly suffered, was crucified, dead and buried.' Whenever our Lord, therefore, speaks of his authority as given him by the Father, and especially when he expressly says, 'My Father is greater than I,' (John xiv 20), he makes a clear distinction between himself as one whole person, and God as another person;—he disclaims, in fact, one of the natures which the Trinitarians ascribe to him, and use language utterly inconsistent with their supposition that, in him, God and man formed one person. They are again reduced to the dilemma of either denying the unity of his person, or confessing the unity of his nature, and admitting, in the strictest sense of the words that 'there is one God and one mediator between God and men, the man Christ Jesus.'

Another objection which seems fatal to the supposition of 'two whole and perfect natures in Jesus Christ, the Godhead and Manhood,' is, that it is not sufficient for its professed purpose.

Its pretensions are, that it can remove the difficulties of the language used in the New Testament respecting Jesus Christ,'—that it can reconcile the numerous passages which assert, or plainly imply, his being of the same nature with ourselves, with other passages in which it is said, his attributes or offices are incompatible with a human nature.

We have already seen that it does not explain, so as to reconcile with the Trinitarian doctrine, the uniform language and conduct of Jesus as the conscious minister of another's will. We may now consider whether it can really be said to explain his ignorance, as solemnly professed by himself, of the time when some of his prophecies were to be fulfilled. When he says, 'of that day and that hour knoweth no man, no, not the angels who are in heaven, neither the Son, but the Father,' (Mark xiii. 32,) he as clearly and positively declares, as it is possible for language to declare, his own ignorance of something which yet was known to the Father. Now the Father must have known it by virtue of that omniscience which is an attribute of Deity. But if 'the Godhead and Manhood were joined together in Jesus Christ, never to be divided,'—if, notwithstanding these two natures, he was properly one person, possessing only *one mind, one consciousness*,—then the same attribute of Deity, omniscience, must have belonged to him equally with the Father, and he too, by virtue of his omniscience, must have known 'that day and hour.' It is idle to say, as is often said, that he spoke of himself on this occasion in his human nature only. His human nature could only convey certain sensations and ideas to his mind. It could not put out of his mind what existed there in consequence of his Divine nature. The same consciousness must have included all that he was and felt and knew in both natures. For, let it never be forgotton by those who are considering the supposition of his two natures, we are required to believe that he was *one* Christ. Either, therefore, the Son, who knew not the day and the hour which the Father knew, was *not* Christ; or, if he was Christ, he was not God. This is another dilemma into which Trinitarians are driven by their favorite supposition.

It may be added farther, that this same supposition is insufficient for explaining the efficacy of our Lord's death, in agreement with either the common view, or the Scriptural account of it. The Divine nature in Christ is usually represented as that which, united to his human nature, gave value to the sacrifice which he offered for mankind. It is also one among the usual charges against Unitarianism, that this system necessarily deprives the sacrifice of its value, by making the death of Christ only the death of a man. But what more is it on the supposition of his two natures? We are told indeed, that of these two natures was 'one Christ, very God and very man, who truly suffered, was crucified, dead and buried.' This seems to mean that the whole Christ, God and man, suffered and died. Yet surely, Trinitarians themselves would shrink from maintaining, even in the supposition of a moment, that God could suffer or die. Nevertheless, if Christ was one person, if the assertion of the Athanasian Creed be true, that he was 'not two but one',—then the whole Christ both suffered and died. But if it was the whole Christ that suffered and died, Christ could not be God. The Divine nature and the human nature become, in fact, not two parts of the same person, but two separate persons; the one eternal and unchangeable, the other alone subject to death. And this again is the Unitarian doctrine.

It seems also the doctrine of Scriptural Christianity. For who is it that the Scriptures represent as dying for mankind? who is it that they declare to have been crucified and slain?—'A man approved of God,' says St. Peter. (Acts ii. 22.) 'The man Christ Jesus,' says St. Paul. 'There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.' Whatever, therefore, was the efficacy of our Lord's death, it was not, according to the apostle, more than might be made a consequence from the death of a man:—it did not require that he who suffered and died should be 'very God and very man.' Here then the supposition of two natures, the Divine and the human, in Jesus Christ, is useless even if it were possible.

It is useless also on another occasion, when yet much is often said of its necessity;—that is, when we have to consider our Lord in the character of our future Judge. Who, it is asked, can fill such an office, unless one who is omniscient? But who is it, we may also ask in return, that the Scriptures represent as appointed to that office? by whom do the Scriptures declare that God will judge the world in righteousness? 'By that *man*,' says St. Paul 'whom he hath ordained.' (Acts xvii. 31.) The same being that died, and whom God raised up, is declared also by St. Peter, to be 'him who was ordained of God to be the judge of the living and the dead.' (Acts x. 42.) Now the being who died, and whom God raised from the dead, was, confessedly, the man Jesus Christ. If, therefore, we are to believe the Scriptures, his being a man did not make him incapable of being exalted to that office. And, frequent as are the charges of impiety brought against the Unitarians, *they* have not the impiety to question the power of Him who raised Jesus from the dead, to invest him with both authority and ample qualifications for every office to which the Scriptures represent him as appointed.

It has now been shown that the supposition of two whole and perfect natures, the Divine and the human, in the person of Jesus Christ, fails in, at least, three requisites of a reasonable and admissible supposition. The thing supposed is, apparently, impossible; even if possible, it is inconsistent with known facts; it is insufficient also, or useless, for the very purpose of the supposition.

A few only of the perplexities in which it involves those who have recourse to it, have been mentioned. Their number might easily be multiplied. But the writer's wish is to say no more on this part of his subject than justice to what he considers the cause of Christian truth requires. He wishes not to add a single word that would seem like making an amusement of the difficulties in which his Trinitarian brethren entangle themselves.

Far rather would he engage the attention of his readers in considering the simplicity and beauty of the system which appears to him and his fellow-Unitarians set forth in the apostle's declaration: 'There is one God, and one Mediator between God and men, the man Christ Jesus.' Here is no perplexity, no seeming contradiction, nothing to occasion a painful pause or doubt, when we consider the language and conduct of our blessed and beloved Lord. When we behold him surrounded by his disciples, the affectionate friend, the willing and patient instructor, the mild reprover, the kind comforter,—we are at no loss to settle the nature and degree of the reverence and admiration which we should feel for him. When we behold him weeping at the grave of Lazarus, or bowed down by the agony of his own sufferings in the garden of Gethsemane,—when we read his earnest prayers to God,—when we contemplate his humility, his resignation, his entire surrender of his own will, his devotion of his whole soul to the work of his Father,—when we contemplate him bleeding on the cross, and giving with his last breath the most touching proofs of his submission to God and compassion for man;—we are never interrupted by the perplexing questions, how are these things reconcileable with his Divine nature? how could he who was conscious of being God as well as man, grieve, be tempted, fear, hope, suffer, pray, and die like man? We enjoy all the fulness and clearness and beauty of the belief, that he was 'touched with a feeling of all our infirmities,' and 'in all points tempted like as we are, yet without sin.' (Heb. iv. 15.)

But, it may be said, though the Unitarians may have more distinct and satisfactory views of our Lord's character as a man, have not the Trinitarians more reason to hope in him as God, and to have confidence in him as a Saviour?

Now it is freely acknowledged that there may be much practical benefit and comfort derived from the belief in his Divine nature. It can easily be imagined that the aspect of Jesus, the mild and the merciful, may be exceeding.y attractive to those who contemplate him as God. It may even be often a subject of wonder that, from such contemplations of him, they do not derive more cheering ideas of the Divine character, as well as kindlier feelings to their fellow-men, than many of them appear to have.—But why should they have *more* hope, *more* confidence, *more* comfort, than the Unitarians?—Whose, may these latter say, do we believe to have been the words which Jesus spake—the works which he wrought—the power which raised him from the dead—the faithfulness which fulfils his promises? Do we not believe that it was God who gave His beloved Son a commandment what he should speak? Do we not believe that it was God who sent him to be the Saviour of the world, and who was with him in all that he did, proving by his mighty and wonderful works the Divinity of the Spirit which rested on him? Do we not believe that it was God who raised him from the dead, and exalted him to His own right hand in heaven? And do we not believe that even so God will by Jesus raise from the dead and receive into glory all who shall prove themselves his faithful followers?

Most assuredly, the Trinitarians can have no firmer grounds for their hope and confidence, than Divine power, Divine mercy, Divine faithfulness; they can have no greater helper and friend, no mightier Redeemer, no more availing Comforter, than God. All these grounds of hope and confidence have the Unitarians also. Their helper and their friend, their Redeemer and their Comforter, their refuge and their trust, is God, the almighty and eternal God. Nor is their trust less firm, nor their faith less assured, because it is Jesus who has led them to God—who has been the means of their acquaintance with God—who has not merely spoken to them of God as their Father, but in the whole spirit and character of his own works and words has shown this Father to their hearts.

Yes, may the Unitarians say, we believe in God, we believe also in Jesus; with reverence, gratitude, and love, we receive Jesus as Lord, though instead of believing that he was both God and man, we believe rather that 'there is one God, and one mediator between God and men, the man Christ Jesus.'' We rejoice in that one mediator by whom we have been brought nigh to that one God, though we worship only Him whom the mediator himself declared to be his God, and our God, his Father and our Father. We worship him whom Christ

himself adored as 'the only true God;' (John xvii. 3.) and we think that, in so doing, we know whom we worship. With a faith and hope learned of the Son, we put our trust in the Father who sent him: and we are 'persuaded that He is able to keep that which 'we' have committed unto Him against that day.' (2 Tim. i.)

On that day Christians will no longer meet one another with the words or the feelings of controversy;—their differences will have ceased; their prejudices will have been removed—the pious and virtuous will recognise and seek and love one another, whatever may here have been their enstrangement and separation.

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TENDENCIES OF LIBERAL CHRISTIANITY.

'Their religion is not moral, their morality is not religious'—this is the second feature, 'another defect,' which the writer in the New Englander asserts to be among the 'principles and modes of thinking peculiar to liberal Christians.'—We made some remarks upon the first part of this 'strange charge' in our last. We now resume the subject, by observing that we have the same general answer to make to the second part of the proposition, viz., the writer does not prove it and does not attempt to prove it. He makes assertion and nothing but assertion. Not a line does he quote, not a single passage from any Unitarian author does he bring forward, as an illustration of what he means, or an evidence of what he asserts. He says, 'in the same way, the morality of the liberal Christian is not religious' * * * 'it is an instinct of nature, that duty to man must have a higher reference to the will of God, and that, unless this animates the whole life of our social morality, it must lack the most important element that can make it truly virtuous. Or in other words, it is alike the dictate of reason and revelation, that whatever we do should be done to the glory of God. We do not see this distinction insisted on as we should desire, in liberal preachers and writers.' Why does he not give some example, in which it is not thus insisted on, a passage in which it is not so fully marked, so smoothed over and obliterated, as to teach that a morality that has no 'reference to the will of God' is sufficient? Is it because he could not find such a passage? 'We never see it urged home with the force and searching analysis which is due to so important a distinction. A failure here is one most vital.' Why does he not give a specimen of the failure? It would have been the most convincing argument. Why does he not point out a passage bearing upon this topic, in which there is nothing of this forcible and searching analysis, in which 'a distinction so important' is not only, not noticed, but is so far confounded as to teach a 'morality which is not religious'? His readers could then understand what he means, would have evidence of what he asserts; and liberal Christians could acknowledge and endeavor to correct a defect distinctly made out against them.

The only proof, or rather the only remarks bearing the semblance of proof, which the writer offers, seem to us to make against his charge. He says under this head,

'We have no complaints here to urge against their views of social and external morality. Those which might suggest themselves to our thoughts, it falls not within our scope to name. We give them the highest praise for the estimate in which they hold the graceful amenities and sweeter charities of social intercourse. We give them the highest praise for insisting on kindness to all, as the only spirit which a Christian should cherish; courtesy, as the only external robe which he should wear; and good works, as the only results that should follow in the path in which he treads. We admire the high spirit of honor, the delicate sense of propriety, the stern commercial integrity, which are fostered and exhibited by so many who are trained under the influences of liberal Christianity. This intellectual spirit, the elevation above the vulgar gentility of mere wealth, which are diffused through many—not all—of its social circles; the truthfulness to nature, in manners and in taste; the high appreciation of intellectual and moral institutions; the public spirit which so lavishly provides for them; and, above all, the strict and careful conscientiousness which trains and moulds many an esteemed and honored friend, are virtues of no mean value, and are not the chance growth of nature. They show culture; intellectual, social, moral, of the highest order. But these in themselves are not religion, and, unless penetrated and animated by duty to God, are robbed of a soul that should animate so worthy a frame, and spoiled by wanting the highest life. We honor and admire the virtues. We would like to send hither to school many among ourselves who profess to glow with religious feeling, to learn how to act out that feeling in its most appropriate and becoming manifestations. But, much as we admire and delight in it, we know of something better. Much as there is which fascinates us in man so cultivated, when we think of man so cultivated as he is, or would be, when elevated and subdued, when fired yet chastened by right views of God and spiritual things, we grieve that the highest life should not glow in so fair a form. It is a form

'So coldly sweet, so deadly fair,
We start, for soul is wanting there.'

We repeat then, that in our view, the great difficulty with their theory is, that their religion is not moral, and their morality is not religious. From this view do they fetch their strongest arguments against a mistaken and traditional notion of what others hold, in respect to the character of man. Let them correct their own theory of the nature of religion, and they would find it easy to believe all that is worth believing, under the name of total depravity.'

Now in reply to all this, we ask the writer in the New Englander, if there is not somewhere laid down in Scripture the principle, '*by their fruits ye shall know them.* Men do not gather grapes of thorns or figs of thistles.' Do we find, or are we likely to find 'moral culture of the highest order' among those whose morality has no reference to the will of God, no foundation in a sentiment of reverence and love toward him, a religious sense of duty 'penetrating and animating' the moral conduct? Does not an apostle say, 'show me thy faith *without* thy works and I will show thee my faith *by* my works!' and if we find the works, if we find 'courtesy' and 'kindness to all,' 'a high spirit of honor,' 'a delicate sense of propriety,' 'a stern commercial integrity, fostered and exhibited by many,' 'a truthfulness to nature in manners and taste,' 'public spirit which lavishly provides' for all public institutions, 'a strict and careful conscientiousness;' if, in short, we find 'a school to which many, who *profess* to glow with religious feeling, might well be sent to learn how to act out that feeling in its most appropriate and becoming manner,' what right have we, what right has the writer in the New Englander, to assume the attribute of omniscience, and claim to look into the heart, and say that all this is hollow, that this feeling, so appropriately and becomingly manifested, does not exist, that this fair show of morality has no soul? We do not say here that it may not be so. We know that there may be the 'form of Godliness, without the power thereof.' We know that there may be a graceful morality that has no deeper foundation than expediency, and no higher motive than worldly prudence, and that with only this, in ordinary times, and under fortunate circumstances, that do not expose him to severe trial, a man may sometimes pass reputably through the world. But this is not the point. If we admit that he has 'moral culture of the highest order', if we admit all the New Englander admits in the above passage in relation to Unitarians, if we admit that his life and conduct, and his character, so far as exhibited in his conduct, is 'a school, to which we would like to send many among ourselves, who *profess* to glow with religious feeling, to learn how to act out that feeling in the most appropriate and becoming manner'; if we admit and say this, on what ground do we presume to look into the heart, and impeach its sincerity and its principle, and say that its good works are not the fruit of the spirit, have no religious foundation or motive'

We cannot but think that, in the remarks above quoted, the writer in the New Englander, even while he aimed to be charitable and thought he was making gratifying admissions, has been guilty of gross and arrogant assumption, has manifested a spirit strongly condemned in some passages in the sermon on the mount, which we commend to his further consideration. He could not deny the moral beauty of the lives of Liberal Christians, their general excellence of character, and the extent to which anything, connected with the progress and happiness of society, the highest and best interests of man, is fostered under their influence. He must explain this, he must account for it in some other way, than by admitting that there is any truth or power in their faith, their views of Christian doctrine. Therefore, without proof, illustration or argument, he *assumes* and *asserts* that all this moral beauty and excellence is mere outside show, having no foundation in religious principle, no sense of duty to God animating and producing it, 'a form—

So coldly sweet, so deadly fair,
We start, for soul is wanting there.'

We congratulate him on his ingenuity in discovering a point, which, hitherto, in all religious discussion, it has been taken for granted, none but Omniscience could satisfactorily determine.

We might select many passages from Unitarian writers, showing that this *assertion* of the New Englander is not sustained by fact, that morality with liberal Christians is religious, founded upon the will of God as the rule of duty, and pervaded by a sentiment of reverence toward him and a desire to do all things to his glory. We will content ourselves however with the following passages from a sermon in the 5th vol. of the Monthly Miscellany. 'Whatsoever ye do, do all to the glory of God.'

'We learn then that the highest glory which can attach to the character of God in the eyes of men must arise from his moral attributes, and that this glory will be promoted by men just to the degree in which, from a regard to God's will, they advance towards intellectual and moral perfection, and show themselves desirous of doing good to others as far as they may be able. We learn too, that as the glory of God cannot, when considered in reference to human efforts for its promotion, be separated from the true perfection and the greatest happiness of man, so we are in reality complying with the injunction of the text, when from a sense of duty, from a desire to act in conformity with the will of God, we labor to perfect ourselves in the Christian character, and to promote the happiness and improvement of our fellow-men.

Such, as I conceive, is the principle of the text. It is a principle which points directly to the proper service of God. It tells the anxious inquirer, of every age and of every condition, of a service which all may perform. It speaks not of things great and wonderful and beyond the power of man. It speaks of a service which consists in the performance of all the various duties of ordinary life in a proper manner, under the influence of right motives and correct principles. It gives to every act of our lives, even the most trivial, its own individual importance. It regards life as filled, just in the way in which ours are and always must be filled, with distinct and separate actions, some trifling and some important, with eating and drinking, with labor and rest and amusement; and singling out these separate actions, it attaches to each of them its own proper sanction, and writes upon each of them the word *accountableness.* It places upon each of them an index, pointing to the perfection and happiness of man as the means of promoting the glory of God.'

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'Again, in regard to the seasons of rest and the recreations and amusements of life, I would say,—Rest we must have, recreations we need The body cannot always be in action. The mind cannot always think intensely. The feelings cannot be always excited upon serious and solemn subjects. But, in apportioning the hours of rest, in our selection of recreations and amusements, and in our devotion to them, strange as it may sound, we are to regard the glory of God, by regarding our own highest perfection and happiness, and by pursuing these from a sense of duty, in obedience to the will of the Most High. And in all our buying and selling, in all our trading and bargaining, we are to manifest our regard for the glory of God, by conducting in accordance with Christian principles, by manifesting the Christian spirit. Are you tempted to say with the sluggard, 'yet a little sleep, a little slumber?' Are you tempted to join in amusements of a doubtful character, or in those which are decidedly injurious, or to indulge to excess in those which, in themselves considered, are innocent? Are you tempted to misrepresent in a sale, to overreach in a bargain, or to place your affections too strongly and exclusively upon the acquisition of wealth? Remember the exhortation of the text, 'whatever ye do, do all to the glory of God.' Remember this, and let there be written upon your pillows of repose, upon the doors of your halls of amusement, and of your places of business, upon every recreation in which you indulge, and upon every branch of business in which you engage, that term which shall remind you of the individual importance and of the inevitable consequences of every action of your lives, that term which will bring to your mind the condition under which you exist and must ever act, the term *accountableness.*

From these applications of the principle of the text you perceive to what extent I would carry it out in practice. I would say that when you enter a social party, you have there as much of a Christian duty to perform as when you enter your closet to pray. Your duty in one case is indeed different from what it is in the other, but it is no less a Christian, a religious duty. For in such scenes it is your Christian duty to conduct as becomes rational, accountable and immortal beings. In your places of business you are to have regard to your own spiritual natures, and to the welfare of those with whom you transact business, and in this way manifest your desire to promote the glory of God. Your places of business are to become to you something more than the places of acquiring wealth; they are to be the scenes of the soul's conflict with temptation, of the spirit's development in all that is pure and holy. You are then to seek to be governed, at all times and in all places, by the thought of your accountableness, by a regard for the will of God, allowing no feelings to pervade your heart, cherishing no motives, forming no purposes, inconsistent with the spirit of our holy religion. There is no exception to the requirement, 'whatever ye do, do it to the glory of God.' To the Christian I would say, You have no time given you, that you may waste in idleness or in trifling and frivolity. You have no privileges and opportunities, which you may with impunity abuse. You are blest with no talents that you may employ in sin. Your time, your mental and moral powers, your social affections, your influence and your example are all to be unreservedly devoted to him who is the Father of your spirits and the Former of your bodies, to him, who preserves your lives, who bestows all your blessings, and who has sent his Son to save you from your sin. On all that you are, on all that you possess, on all that you do, and on all that it is possible for you to become, it is to be inscribed in living characters '*Holiness to the Lord.*'

CONCLUSION OF ARCH-BISHOP HOWLEY'S CHARGE.

We have already quoted some passages from an excellent charge lately delivered by the Arch-Bishop of Canterbury to the clergy of his Diocese; in which, with great frankness and meek wisdom, he adverts to the undeniable divisions of the Episcopal Church, and offers his friendly counsels in regard to them Dr. Howley has held the station of a Prelate or Primate of England for more than thirty years, having been removed from a Professorship in Oxford to the Bishopric of London in 1813, and thence upon the death of Dr Sutton translated to Canterbury in 1828. He is now evidently bearing the fruits of a mature old age, which are in nothing more apparent than in such meek and considerate counsels as these—which we take pleasure in quoting as being applicable to other Pastors than those of the Church of England.

NECESSITY OF PEACE.

'Our establishment would indeed be placed on a basis, that would never be shaken, if the Church were at peace within herself. To lend a helping hand to rise to this state is in the power of every individual among us, by the simple duty of feeding his flock with the zeal and gentleness of a shepherd. And were we faithful to our Lord and to his word, we might trust to the spirit of Christ to preserve us from error, and them that hear us.'

'We look, perhaps, for relief in synods for enforcing discipline in our Churches, and for enforcing obedience by laws enacted by synods without the aid of Parliament. But are we aware of the consequences of such a proceeding! Is there nothing to be feared in the rise of prejudice, in the heat of debate that might widen the existing breach, and keep in cold indifference those, who were conscientiously desirous of the Church's welfare?'—'If the discipline of the Church is rendered ineffective; if the usefulness of her ministry is less than it ought to be—we can do much by remembering, that by the diligence of the teacher and the exhibition of love, more will be done than can be effected by any ecclesiastical power.' 'It is for us, by merging all strife and dissension among ourselves, and by entire devotion to our duty, to promote the word of our Lord, and leave no avenue open for division and discord. Now unto Him, who is able to keep you from falling and to present you faultless before his presence with exceeding joy—to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen.'

THE GOOD MISTRESS.

There are few relations of the domestic or social life, in which higher virtues may be exercised than in that of the Christian Mistress. Kindness, considerate regard to the feelings, strict justice in the interpretation of rights and in the rendering of dues, reasonable expectations of service, and especially a sincere interest in the spiritual as well as temporal welfare of those dependent on her are the distinguishing qualities of the good Mistress. In Jeremy Taylor's eulogy on the young Countess of Carberry, and in Bishop Atterbury's sermon on the death of the Lady Cutts, these virtues are exhibited with great beauty and eloquence. Of the latter it is said 'she had so much true merit, that she was not afraid of being looked into, and therefore durst be familiar: and the effect of that familiarity was, that by being better known, she was more loved and valued. *Not only no one of her inferiors ever came uneasy from her, but no one ever went uneasy to her,* so assured were all beforehand of her sweetness of temper and obliging reception. When she opened her lips, gracious words always proceeded thence, and in her tongue was the law of kindness.'

Of some of these truly Christian virtues we find a very attractive delineation in a brief Memoir recently published of the life and character of Miss Anne Clay. There are many in this community, even beyond the large circle of her domestic friendships, who cherish the memory of that accommplished and estimable lady with affectionate respect. And as the relation, which she held, at once of owner and mistress, was peculiar, so the conscientiousness and benevolence, with which it was discharged supplies an instructive example to those, who by the necessities of a Southern residence are called, however involuntarily, to the same duties.

The passages, from which we quote, are from a discourse delivered after the lamented death of Miss Clay, by Rev. C. C. Jones, in Bryan Church, Georgia, where, as we infer, she was accustomed to worship, when residing at the South.

The writer having adverted to 'the custom of her family to divide the year between the North and the South, visiting the North during the summer, and returning to the family plantation for the promotion of their interests and the improvement of their people, during the winter'; and having exhibited some other beautiful traits of her character, observes

'Her piety was active. It was an activity which drew its life from daily converse with God and the word of his grace; and hence it was permanent and increasing. She certainly was 'ready to every good work.' Her wisdom, prudence, and judgment never forsook her in determining what the Lord would have her to do. Hence her efforts to do good were such as naturally and immediately fell to her sex, her relations and station in society, nor was she ever seen acting without or beyond her appropriate sphere. She was consequently always in place and in good taste in her efforts, and what she did was naturally done. You saw that as a Christian, she could feel and act no otherwise than she did. Our duties spring from our relations, as effect from cause. She fully comprehended both her relations and her duties. She sought to fulfil them, beginning with those nearest at hand and of most importance.

It was at home in the bosom of her family and surrounded by her domestics, that the activity of her piety mainly revealed itself. * * She took the liveliest interest in the spiritual welfare of its members, and as well by her own example, as by her precepts and exhortations, she endeavored to promote religion in each, and to sustain every arrangement and regulation necessary to that end. If she sought distinction for her family, it was not the distinction of wealth nor of honorable connections with the word, nor of intellectual greatness, but it was that highest style of distinction on earth, the distinction of justice, mercy and humble walking with God. The activity of her piety strikingly revealed itself in the religious instruction of the servants of the household.

For many years she was deeply interested on this subject. Her responsibility as a mistress and owner she felt, and labored to meet, as far as circumstances would allow. And she was the originator of the efforts made for the religious improvement of the servants of the household, which have been attended with such satisfactory results. She herself conducted, for sixteen or seventeen years, during the winter and spring, the plantation school for the religious instruction of the children and youth.—This school met daily, and the time occupied in its exercises, varied from an hour to an hour and a half. She confined herself not to their religious instruction alone, but attended to the improvement of the children and youth in manners, and inculcated habits of neatness, industry and order. Her influence over the adults was decided and beneficial. The grand impression which she seemed desirous of making upon the whole, was that of justice and virtue.—It is said of her, by one who knew her intimately, 'She possessed the most sleepless sense of justice of any human being he ever knew.' Her decision, as a mistress, partook not of austerity; her condescension degenerated not into familiarity; and her kindness bore in it no tincture of weakness. Their confidence in her was unbounded. Her opinions were adopted as right, and her instructions as the fruit of a sincere and christian regard for their welfare. The effect of her faithful efforts, on the servants of the household, in conjunction with other members of the family is known to us all; and for many years, that household has been appealed to, as a practical exemplification of the blessings attening judicious religious instruction on this class in our society. Many, very many in the southern country, upon visiting their family, have had their minds enlightened and their hearts warmed on the subject, and have returned to their homes to commence efforts among their own people, and to become in turn centres of influence in their respective communities.

This subject lay upon her heart to her final hour. Upon her dying bed, she dictated this message to the people at Richmond*:—'That in imagination, she had passed from house to house, praying for every individual of every family; and when she reached heaven she would watch to see who came from Richmond.'

Miss Clay was not satisfied with the performance of her own duty to her servants, but sought to influence others to take up this important work: and it is but just to remark, that the commendable attention in this church and community to it, is owing in large measure to her unobtrusive and yet direct efforts. Her influence has extended along the sea-board of Georgia, and it has been felt in the same section of country in South Carolina, and wherever she has visited in the southern states, she has not failed to accomplish something for the religious instruction of the negroes. She ever regarded the religious instruction of the negroes as the great duty of individual Christians and churches in the southern states, and although the subject had for so many years occupied her mind, and elicited her prayers and labors, and oftimes amidst much discouragement, still her interest in it never failed. One of the last acts of her life on this subject was to arrange and consummate a conference of friends, to interchange views and compare plans, and offer united prayers to God for his blessing on this cause.†

The prosperity of this community, in a religious point of view, is what ever lay near her heart. She sought to maintain and to engage others in support of an elevated standard of morality and piety. Of fruitful invention, she left no means, calculated to secure this end, untried. She devised liberal things. To herself, as much as to any other individual, is owing a settled ministry, and the means of grace which you enjoy. She moved in this matter many years ago. It was one of the subjects which first interested her after her conversion. In all that she said, in all that she did for the good of others, for the advancement of religion, there was mingled a prudence, and a kindness, which few could gainsay or resist.

There was a comprehensiveness in her pious affections. The progress of the light of truth on every subject connected with the real improvement of mankind, was to her matter of gratitude and of joy. She was not more conscientious in praying that the will of God might be done on earth—as it is in heaven, than in contributing her influence and her substance for that object.

* The name of the plantation where she resided.
† Bishops Mead and Elliot and Rev. C. C. Jones.

For the Register.

SUNDAY SCHOOL REPORT.

SEVENTH. METHODS OF TEACHING.

What is the best method of teaching? says our Dublin correspondent, 'We deem that the best, in which the teacher uses much familiar conversation on the subject of the lessons, illustrating or enforcing them by historical or biographical facts, by reference to the works of nature, and the passing events of the times.'' The writer from Keene remarks, that 'the best method of teaching is a species of philosopher's stone, which has never yet been found. What is best for one teacher would not always be best for another. There are diversities of gifts and operations. We must not try all on an iron bed of uniformity. Let each teacher study and exercise his own gifts. Let each class be a little independent school in the larger, general school. But if we were to say what method we deemed best on the whole, we should choose the conversational rather than the catechetical, the sympathetic rather than the authoritative. It is the potent contact of mind with mind, the blending of the lower being of the one with the nobler and purer being of another, which, in all instruction, is the essential kernel, to which the remainder is a shell. The simple presence of a good man uplifts us into a wider region of thought, and sets a thousand hidden springs at work in the soul. Not what he says, not what he does, but often what he *is*, teaches more than the words of an instructor. Let him therefore carry about with him such an atmosphere, that when he approaches his pupils, and they become immersed in it, they may breathe a holy, cheerful air, and feel that they are blown upon by a heavenly wind, a breeze from the paradise of God.' Says the writer from Wilton, 'The best mode of teaching, is recitations from the text book, with such questions as the lesson naturally suggests, together with a conversation prompted by the lesson, suited to draw out the personal experience of the pupil and make him reflect.'

EIGHTH. EFFECTS OF SUNDAY SCHOOL INSTRUCTION.

Are the effects of Sunday School instruction as apparent and as great as can reasonably be expected? On this point, the writer from Dublin says, 'How much of the good apparent in the pupils, who have attended Sunday Schools, may be directly attributed to the instructions there given, and the impressions there made, it is not easy to decide. We think the effects in some respects are manifestly good, and that we could not, all things considered, have reasonably expected greater. But in some other respects there have not been such results, as the means applied might have been expected to produce. We name one thing only, and that is, fewer of the pupils, who have been in our Schools and arrived at maturity, have made a public profession of the Christian religion than we might reasonably have anticipated. To whatever cause this backwardness of past pupils to confess Christ before men, may be attributed, the fact is to be lamented, and it is a subject worthy of earnest inquiry, whether the instruction on this point has been sufficiently direct and definite.' The writer from Fitzwilliam says, 'As far as I have had experience, I must say, that the general result of Sunday School instruction has not at all answered my expectations. There have been, I am aware, good Schools connected with many of our Societies, and scholars have been well taught. But in a great number, perhaps a majority of our Societies, I am pretty well convinced, that our children have not been so well taught as under the old system of parental and pastoral instruction, in vogue fifty years ago. Still we cannot go back. We have our Sunday Schools, our Libraries; we must go forward, and what is wrong we must correct. It seems to me that all this business of Sunday School instruction ought again to be talked over—first principles ought to be settled—what instruction ought to be given in Sunday Schools? What text-book should be used?—There are many things upon which I want light.'

The writer from Keene says, 'We think the effects of Sunday Schools are not is apparent and as great as might be reasonably expected; and yet *reasonably* is a word which has so many shades of meaning, that it is difficult to say what ought reasonably to be expected in the present case. The behavior of those who have enjoyed Sunday School instruction is not always such as reflects credit upon their privileges.—But if we do not see as much positive good as we could desire, we do see much evil prevented. And while we deeply deplore that the rising generation are not growing up better, we are very sure that, without Sunday School instruction, they would grow up much worse. The fact that in an increasing country there is diminishing crime, argues there are good influences at work somewhere, and one of the mightiest we shall ever believe is the religious culture of the young.' The writer from Walpole says, 'Under existing circumstances, Sunday Schools give as much fruit as can be expected.' The writer from Wilton says, 'The effects of Sunday School instruction are very far short of what might be reasonably expected from it. The children regard it too much as a part of the common school system, in which the lessons are to be recited and forgotten. So far as my experience goes, the religious influence exerted has been very trifling; perhaps one reason for this may be, that religious instruction has been thought to be the same as religious education.'

From these extracts there would seem to be some difference of views in relation to the results, real and expected, of Sunday School instruction. But what would be the reasonable and first expectations of the friends of the Sunday School? Could they expect any great, tangible, immediate results? Is it reasonable to suppose, that this or any other similar institution would at once, or in a few years, effect a moral revolution in the community? Has not too much been expected of Sunday Schools? Is the efficacy of *preaching* as great as we might at first be led to suppose it would be? Are all the effects of common school instruction at once apparent in the children? Yet we believe that these are productive of incalculable benefit, and worth ten fold more of sacrifice and effort to sustain them. While therefore, we should be glad to witness more evident and striking results in our Sunday Schools, we see no cause for distrust or discouragement. The labors of Sunday School teachers have been abundantly recompensed, and the prospect of a brighter day is still before us. Much good has been done, as much perhaps, under the circumstances of the case, as ought to be demanded, while present circumstances may justify us in hoping for more abundant fruit heaeafter.

For the Register.

THE LETTER ON SLAVERY.

Messrs. Editors:—In reading the Register of last week, I perceive you have published the letter adopted at a meeting held in the Berry Street Vestry in April last, and subsequently signed by 130 clergymen in answer to the Address of the Unitarian ministers of Great Britain and Ireland, to the ministers of the Unitarian faith in this country on the subject of Slavery. I would express my gratification, that such a letter was written by the ministers of our faith, and no one, it must be supposed, but must agree with the sentiments expressed in that letter, of the fearful nature of Slavery, and of its blighting influences it has upon the morals and religion of this country, and of the retributions that must inevitably fall upon it, if some steps are not soon taken to expel it from our midst. But there is one sentence, to which, I trust, many of your readers will not subscribe; reference is had, to the third paragraph, which refers to the power which the general government has of interfering with Slavery in the several States of this Union. Besure, it may be granted, that in the wordings of the paragraph, viz: 'that the citizens of the free States have no right to interfere with Slavery in the Slave States;' that is, as an independent body, they may not, but if it is meant, as I suppose it is, that the people, in Congress assembled, have not the power, the language to my mind is very exceptionable; for if true, as the constitution of our country makes no distinctions in the persons, whom it protects, we must be left to the alternative, that we are not freemen, in virtue of that instrument, but in virtue, alone, of the laws and constitutions of the several States, in which we happen to reside; that is, we are not freemen of the United States, but, as it may be, the State of Massachusetts, of Rhode Island, or any other State. Are the Unitarian ministers of this country prepared to make such an admission? for they will perceive, that this is the legitimate consequence of the doctrine, which they have in their communication announced to the ministers of Great Britain and Ireland. As a layman, I would dissent from that doctrine. My reasons are simply these, without going farther; beside, the declarations made by the framers of our constitution, that one of the principle reasons for adopting it was, to secure the 'blessings of liberty to themselves and their posterity,' they took for granted, that the writ of *habeas corpus*, was from the very nature of the case, intended for every individual in the land; for they say, 'The privilege of the writ of *habeas corpus*, shall not be suspended, but when in cases of rebellion and foreign invasion, the public safety may require it,' and it was, without doubt, made known to every individual of that convention, that, in the Somerset case in England, in virtue of the people possessing the right to that writ, the slave was set free, and which had given rise to those beautiful lines of Cowper, 'Slaves cannot breath in England,' &c; I repeat, this fact must have been known to every member of that convention, and by the wording of that clause of the constitution, the framers of that instrument, meant to incorporate that principle as an axiom in their government. And farther, if the first amendment should be carefully studied, it is thought it will be found, to secure to *every* individual the right to the *action* for *assault* and *battery*; for it says, 'the right of the people to be secure in their persons, houses, papers and effects, &c. shall not be violated,' 'without probable cause;' and if so, how can any persons, in any State rightfully or constitutionally, deprive an individual of these rights and privileges? Clearly they cannot. It is these two clauses alone that constitute us free citizens of the United States. If this is not the case, may some of your numerous readers point out its falsity.

M.

For the Register.

UNITARIANISM IN NEW YORK.

Messrs. Editors,—I have lately observed, by a notice in your paper, that the Rev. Mr. Harrington, recently of Chicago, Illinois, was about to commence a weekly service in the southern part of your city, with a view to the formation of a new Unitarian Society there. I am very glad to hear that a new church is needed in Boston, in addition to the eighteen churches of our faith, already established among you; but, without desiring to propose any plan which might interfere, in *any manner*, with the above named worthy enterprise, I would respectfully suggest, 'to any whom it may concern,' the propriety and feasibility of an attempt of the kind in *New York city*, say, somewhere in the neighborhood of the Bowery. I understand, too, that Mr. Harrington has been obliged to leave Chicago, on account of ill health; now, if this is so, I should think a more southern climate, than that of Boston, would be much more conducive to the recovery of his health. Under these circumstances, provided it is not already too late to secure Mr. H.'s services,—it strikes me, from what I have heard of Mr. H.'s success at the West, that this would be exactly the place for him, and that here may be found a wide field, for the growth of our liberal views of Christianity. I have had the pleasure of hearing Mr. H. preach but upon one occasion; but, I believe him to be peculiarly suited for an enterprise of this kind, for he has had experience in the establishment of a new Society. He knows all the hopes and fears, all the doubts and uncertainties, of such an undertaking, and would be better prepared for it, than one unused to such labors. *I think you have too many of our best and most energetic clergymen in Boston, and they should be more distributed.* I do honestly believe, that enough Unitarians can be found, in New York city, to fill a dozen, or more, churches, provided they can be reached in the right manner, and, it only requires a little resolution, and perseverance, for the commencement of a Society in the neighborhood I have named. Both of our churches in New York are 'full to overflowing,' and both, as I understand, are in a very flourishing state; now, if a few, *only a few*, influential and zealous men may be found, ready and willing, to pursue this matter, it seems to me that it cannot but lead to ultimate and complete success. It would, certainly, be a relief to the two clergymen now there, to have an additional number of brethren, with whom they could occasionally exchange.

The Rev. Mr. Bellows' Society are now engaged in building their new church, and it may be urged that any proposition of the kind would tend to retard the success attending their efforts. I do not think so; I would be the last to suggest anything which might impede their progress; but, their church will soon be completed, and, certainly, a few can be spared, willing, at least, to *divide* their energies upon the two churches. I believe it is only necessary that a commencement be made, and pursued with zeal and vigor, to insure a ready response from the Unitarians of New York and Brooklyn, and those in the neighborhood of the church, wherever it may be located.

Why not be a little bold, as other denominations are? We, above all others, certainly have nothing to be ashamed of, for we have no other creed than the Bible, and no other foundation upon which to build, than Jesus Christ.—I think we have not done our duty in this respect, in the 'great metropolis' of the Union, in not availing ourselves of the means there offered, for the spread of the simple 'truth, as it is in Jesus.' 'Let us be up and doing,' and be no longer behind our neighboring cities, in this respect. Let there be *action* in this matter; let it be no longer said of us, you have no Ministry at Large, no free churches, for those who are unable to contribute to their support.

I would also suggest that a *free* Chapel be opened, on the plan of those in your city: this, I think, would better succeed, at first, in that part of the city named, than any other. I would have it free, 'free as the air we breathe,' but, at the same time, let all who may attend, if they are able, and willing, contribute their mite to its support. The balance would be a small sum, to be made up by the three churches of New York and Brooklyn. But do not let any be deterred from coming, because it is *expected* that they will contribute to its support. Who can doubt that great good would result from such labors, after reading the Reports from Rev. Messrs. Waterston and Sargent, published in one of your recent papers, respecting their chapels in Boston.

It may be said, that 'it comes with ill grace,' from a resident of Brooklyn, to find fault with his neighbors. I do not offer these suggestions in this mood at all; I disclaim it entirely. I know that we have much yet undone in our own city, but I trust, that we shall, ere long, have another church, or free chapel, in Brooklyn.

We have 'struggled manfully' in Brooklyn, and we have, certainly, accomplished much, taking into consideration all the obstacles which have stood in our way, from time to time, but we have only begun our course, as yet. If I mistake not, our former pastor, the Rev. Mr. Holland, (now of Rochester) once suggested the establishment of a free chapel in New York, but, for some good reason, I know not why,—the proposition was indefinitely postponed. I hope that the Rev. Messrs. Dewey, Bellows and Farley, will lay the matter before their respective congregations, and see if something cannot be done. I have made this communication much longer than I intended, when I commenced it, but I hope that our friends in the two cities, will seriously think of the plan, and give these suggestions all the consideration they deserve. If Mr. Harrington's labors cannot be obtained, perhaps some other suitable person may be found: there is, or soon will be a large class of graduates from the Divinity School at Cambridge. There is, I understand, a larger class now studying there, than ever before.

I hope others, who are much better acquainted with the subject than I am, may give us their views of the matter through your columns.

B. F. S.

Brooklyn, N. Y., Nov. 1844.

NEW PUBLICATIONS.

An Address delivered at the Laying of the Corner-Stone of a House of Worship for the First Congregational Society in Somerville, September 28, 1844. By R. M. Hodges.

Mr. Hodges has kindly given his services for many months to those residents of the Town of Somerville, who are interested in the formation of the new religious Society, and he was very properly requested to make an Address at the laying of the corner-stone of the house of worship. It has been published in accordance with the wishes of those for whom it was written, and will well repay for its perusal. It is written with much beauty of style, and with equal simplicity of language and truth of sentiment it presents the reflections and lessons appropriate to the occasion. The scene at the time *of* its delivery, and the perusal of the address, called before our minds similar scenes and occasions in the past which are cherished among the religious annals of the country. We extract the following paragraphs from the address, because they refer to the scenery and objects which are visible from the commanding elevation where the edifice stands.

'In selecting this spot for the shrine of your religious affections, let us hope that you cherish high conceptions of duty, and holy purposes of obedience. Let your improvement be as conspicuous as are your advantages. Every time you shall approach the altar which your hands shall have here raised, you will see outspread before you a book, from which you may learn many lessons promotive at once of wisdom and of happiness. The book of Nature, how diversified are its readings, and yet how different their meaning, as interpreted by minds sanctified or not by the power of religion! He who looks at nature through an atmosphere purified by the bright rays of the Sun of Righteousness from the mists of passion and of prejudice, of narrow views and selfish aims, has conceptions of truth and beauty worthy of an immortal mind. As often as you shall look upon this varied landscape, and trace its outlines, marked by a hand of power and of love, may your minds be in sympathy with the scene, and your hearts swell with generous emotions. Scenes of wide extent and beauty suggest alike expanded and expansive ideas of the character and providence of God; and under such circumstances, our powers and affections, if true to their own impulses, will have none other than elevated aims and an all-embracing charity.

As often as you shall come up here in the name of Him who went about doing good, your eyes will rest with delight upon yonder institution, (the McLean Asylum), which Christianity has been the means of founding, testifying alike to its spirit and its power. And if you have, indeed, been baptized into the spirit of Christ, you will raise the fervent prayer, and, according to your ability, extend the generous hand in behalf and for the benefit of every asylum of suffering and bereaved humanity.

Knowledge is essential to virtue, and virtue to the existence of civil liberty. To the power and influence of this sentiment are we indebted for our colleges, academies, and seminaries of learning. And every time, my friends, you shall ascend this hill, henceforth to be sacred your religious affections, you will be grateful for the influences which prompted the establishment of our own seat of learning, whose turrets adorn the western view. You will bless God that it was dedicated to Christ and the church, and that so many who have gone forth from its fostering care, by being the ministers of truth and the benefactors of their race, have done honor to themselves and to the cause of learning and religion. Let education, inasmuch as it is connected with refinement of manners, elevation of character, purity and dignity of thought, be united in your regards with all the hallowed associations belonging to the temple which shall be built on this foundation.

And yet another scene, resting darkly on yon horizon, the consecrated place of graves, (Mount Auburn). The lessons which shall be taught by that scene, as often as it shall meet your eyes from this hallowed spot, need be no other than those that shall give efficacy to the lessons which the spirit of hope, that hope which religion inspires and blesses, shall teach you here. How beautiful is the spirit of Christianity! It dispels all fears, nay, more, it subdues, it hallows, it uplifts the affections of the soul, removing even from the home of the dead its gloom, and making it a place of thoughtful, of heavenly aspirations.'

The Tamed, and the Untamed, and other Stories. By the Author of Willie Rogers. Boston: Samuel G. Simpkins. 1845.

Willie Rogers, was, on the part of its authoress, for a first, a most successful effort. It has been warmly commended by all the religious periodicals; we have heard it praised by the lips of many a mother for its practical effects, and children read it with delight. The little book named at the head of this paragraph is by the same lady. It consists of six short stories, of which the first is the longest. The first, 'the Tamed' shows, in a pleasant way, the advantages and progress of education and culture. The second, 'Mine and Thine', the duty and beauty of honesty. The third, 'Foolish Fears', is designed to correct a fault too common among some children. The fourth, 'Spending Money', inculcates the true value and best use of that, which is too often the root of all evil. The fifth, 'Augusta and Paulet', would impress the value of Industry and Self-sacrifice; and the last, 'The Sloven', exemplifies and enforces neatness and cleanliness.

The subjects compised in the volume are the best evidence that its main object is usefulness; while the form and manner, will secure for it a ready and frequen. perusal by those for whom it is designed. In this, as in Willie Rogers, is manifested on the part of the writer, the same love of children, the same keen observation of their feelings and failings, the same simple and happy manner of conveying to them instruction and reproof. If it is not equal to the former in all respects, it will nevertheless take a high rank, as among the best of books for Holiday Presents and Sunday School Libraries. It may be safely and advantageously placed in the

hand of every child with a certain assurance that it will please, instruct, reform and improve.

Messrs. Saxton & Pierce have received from the Harpers an edition of Edmund Burke's splendid Essay on the Sublime and Beautiful, adapted to popular use by Abraham Mills, A. M., Professor of Rhetoric and Belles Lettres. The text is printed in a large and handsome type, and questions, founded upon the views presented in the treatise, are given at the foot of each page so as to facilitate the understanding and the use of the book to common readers. We cannot but recommend this volume to a wide circulation, and a faithful study; for it will fill the mind with some splendid conceptions of the higher elements of intellectual action.

The same Agents have received the Eclectic Magazine for December, which completes the third volume of the work for this year. We have often spoken in commendation of this valuable and judicious compend of selections from the Foreign Quarterlies, and other European Magazines. The Editor, Professor Agnew, by long practice thoroughly understands his work, and performs it in the most efficient manner. We think we may say that the Eclectic Magazine will answer to the great majority of persons all the good purposes of a subscription to all the Foreign Periodicals. The Editor announces his desire to enter upon a new year with renewed efforts, and we wish him an increased subscription list.

James Munroe & Co., have just published the Second Edition of Livermore's Commentary on the Acts of the Apostles. They will shortly publish a new volume by Mrs. Sigourney, entitled 'Scenes in my Native Land.' We have seen some of the sheets of this volume, and feel *justified in* announcing it as one of great beauty, and of high interest. The same *Publishers* will soon give us a volume by Rev. Mr. Bulfinch.

OBITUARY.

MRS. ELIZA LEWIS.

Died in Louisville, Ky., Nov. 1st, after a long and painful illness, MRS. ELIZA, wife of Edmund H. Lewis, Esq., aged 47 years.

The infirmities attendant upon a protracted sickness had prevented our friend, for a long time, from taking an active part in society, but though, in a great degree, withdrawn from its busy intercourse, she was not forgotten. The large assembly, which nearly filled the church on the occasion of her funeral services, attested to the esteem and affection with which she was regarded. Rarely does an audience manifest a more profound respect than was exhibited for our departed friend. No persons appeared to be drawn by curiosity, but all by a true affection. Nor was the interest confined to the religious body with which she was connected.—Members of various denominations were present, and all sectarian feelings apparently were lost in Christian love.

Few individuals were more widely known in Louisville than Mrs. Lewis. For twenty-five years she had resided here, and had won the hearts of all acquaintances by her unobtrusive excellence. Her life was not marked by striking scenes, but was strewn with virtues. Her character was *distinguished by no* rare gifts or acquirements, except that of sincere goodness. She possessed a genuine, unaffected piety, which was seen in her deep interest in the institutions of religion, and in its influence over her life.

It was a beautiful thing to witness the power of her religious feelings during her last few months. Sickness had weakened her mental powers: her memory was much impaired, but though all other days might be forgotten, the Sabbath was never forgotten. Religion was interwoven into her very being. Her faith, hope, and love, bloomed in sweetness to the last.

Her religion persuaded all the relations of life, making her not only a devoted wife, sister and mother, but a thorough friend. Her friendship was true and strong. It was characterized by perfect candor and frankness, and at the same time by unfailing courtesy and considerate kindness. During the sufferings of her sickness, she never became so absorbed in her own feelings as to forget her disinterested regard for the happiness of others. Many things passed from her remembrance, but her courtesy and kindness never ceased.

In her, our church had a valued member.—Before the establishment of a Unitarian Society in Louisville, she had disarmed much prejudice against Unitarianism, and had conciliated much good feeling towards it, by the daily beauty of her life. To her interest, and exertions, the foundation and success of the church, are, in no small degree, owing.

Her peaceful life has peacefully closed. She has left the church on earth, to be united with the church in heaven. She was prepared to die, for she was prepared to live. I. H. H.

Louisville, Nov. 23.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Barnstable,	$7,00
From the Unitarian Missionary Society in Walpole, to constitute Rev. Martin W. Willis a Life member,	30,00
From Ladies of the Unitarian Society in Groton, to constitute Rev. J. C. Smith as Life member,	30,00
From the Auxiliary Society in Canton,	12,00
From the Auxiliary Association in Rev. Mr. Gannett's Society, Boston,	159,40
From the Auxiliary Association in Keene, N. H.,	45,00
From a Friend,	70
From the Auxiliary Association in Cohassett,	15,00
From the Auxiliary Association in Brunswick,	8,00
From the Auxiliary Association in Uxbridge,	23,00

*** At this season of the year, those, whom a bountiful Providence has blessed with abundance of means, would do well to remember the claims of God's less favored children. The Ladies' Benevolent Society, whose cause is to be advocated by the Rev. E. T. Taylor, as is indicated by their notice in another column, ask to be made serviceable in assisting the rich to do that good which, if they have hearts of compassion, they cannot but wish to see done, but which, from the pressure of other duties, they may not themselves be able to perform.

TEXAS AND MEXICO.

The following remarks we extract from the President's message at the opening of the present session of Congress:—

In my last annual Message, I felt it to be my duty to make known to Congress, in terms both plain and emphatic, my opinion in regard to the war which has so long existed between Mexico and Texas; which, since the battle of San Jacinto, has consisted altogether of predatory incursions, attended by circumstances revolting to humanity. I repeat now, what I then said, that, after eight years of feeble and ineffectual efforts to recover Texas, it was time that the war should have ceased. The United States had a direct interest in the question. The contiguity of the two nations to our territory was but too well calculated to involve our peace. Unjust suspicions were engendered in the mind of one or the other of the belligerents against us; and, as a necessary consequence, American interests were made to suffer, and our peace became daily endangered. In addition to which, it must have been obvious to all that the exhaustion produced by the war, subjected both Mexico and Texas to the interference of other powers; which, without the interposition of this government, might eventuate in the most serious injury to the United States. This government, from time to time, exerted its friendly offices to bring about a termination of hostilities upon terms honorable alike to both the belligerents. Its efforts in this behalf proved unavailing. Mexico seemed, almost without an object, to persevere in the war, and no other alternative was left the Executive but to take advantage of the well known dispositions of Texas, and to invite her to enter into a treaty for annexing her territory to that of the United States.

Since your last session, Mexico has threatened to renew the war, and has either made, or proposes to make, formidable preparations for invading Texas. She has issued decrees and proclamations, preparatory to the commencement of hostilities, full of threats revolting to humanity; which if carried into effect, would arouse the attention of all Christendom. This new demonstration of feeling, there is too much reason to believe, has been produced in consequence of the negotiation of the late treaty of annexation with Texas. The Executive, therefore, could not be indifferent to such proceedings; and it felt it to be due, as well to itself, as the honor of the country, that a strong representation should be made to the Mexican Government upon the subject. This was accordingly done; as will be seen by the copy of the accompanying despatch from the Secretary of State to the United States Envoy at Mexico. Mexico has no right to jeopard the peace of the world by urging any longer, a useless and fruitless contest. Such a condition of things would not be tolerated on the European continent. Why should it be on this? A war of desolation, such as is now threatened by Mexico, cannot be waged without involving our peace and tranquility. It is idle to believe that such a war could be looked upon with indifference by our own citizens, inhabiting adjoining States; and our own neutrality would be violated, in despite of all efforts on the part of the Government to prevent it. The country is settled by emigrants from the United States, under invitations held out to them by Spain and Mexico. These emigrants have left behind them friends and relatives who would not fail to sympathise with them in their difficulties, and who would be led by those sympathies to participate in their struggle, however energetic the action of the Government to prevent it. Nor would the numerous and formidable bands of Indians, the most warlike to be found in any land, which occupy the extensive regions contiguous to the States of Arkansas and Missouri, and who are in possession of large tracts of country within the limits of Texas, be likely to remain passive. The inclinations of those numerous tribes lead them invariably to war whenever pretexts exist.

Mexico had no just ground of displeasure against this Government or People for negotiating the treaty. What interest of hers was affected by the treaty? She was despoiled of nothing, since Texas was forever lost to her. The independence of Texas was recognised by several of the leading powers of the earth. She was free to treat—free to adopt her own line of policy—free to take the course which she believed was best calculated to secure her happiness. Her Government and People decided on annexation to the United States; and the Executive saw, in the acquisition of such a territory, the means of advancing their permanent happiness and glory. What principle of good faith then was violated? what rule of political morals trampled under foot? So far as Mexico herself was concerned, the measure should have been regarded by her as highly beneficial. Her inability to reconquer Texas had been exhibited, I repeat, by eight—now nine—years of fruitless and ruinous contest. In the meantime, Texas has been growing in popular on and resources. Emigration has flowed into her territory, from all parts of the world, in a current which continues to increase in strength. Mexico requires a permanent boundary between that young republic and herself. Texas, at no distant day, if she continues separate and detached from the United States, will inevitably seek to consolidate her strength by adding to her domain the contiguous provinces of Mexico. The spirit of revolt from the control of the Central Government has, heretofore, manifested itself in some of those provinces; and it is fair to infer that they would be inclined to take the first favorable opportunity to proclaim their independence, and to form close alliances with Texas. The war would thus be endless; or, if cessations of hostilities should occur, they would only endure for a season. The interests of Mexico, therefore, could in nothing be better consulted than in a peace with her neighbors, which would result in the establishment of a permanent boundary. Upon the ratification of the treaty, the Executive was prepared to treat with her on the most liberal basis. Hence the boundaries of Texas were left undefined by the treaty. The Executive proposed to settle these upon terms that all the world should have pronounced just and reasonable. No negotiation upon that point could have been undertaken between the United States and Mexico, in advance of the ratification of the treaty.

We should have had no right—no power—no authority, to have conducted such a negotiation; and to have undertaken it, would have been an assumption equally revolting to the pride of Mexico and Texas, and subjecting us to the charge of arrogance; while to have proposed in advance of annexation, to satisfy Mexico for any contingent interest she might have in Texas, would have been to have treated Texas, not as an independent power, but as a mere dependency of Mexico. This assumption could not have been acted on by the Executive, without setting at defiance your own solemn declaration that the Republic was an independent state. Mexico had, it is true, threatened war against the United States, in the event the Treaty of Annexation was ratified. The Executive could not permit itself to be influenced by this threat. It represented in this the spirit of our people, who are ready to sacrifice much for peace, but nothing to intimidation. A war, under any circumstances, is greatly to be deplored, and the United States is the last nation to desire it; but if, as the condition of peace, it be required of us to forego the unquestionable right of treating with an independent power, of our own continent, upon matters highly interesting to both, and that upon a naked and unsustained pretension of claim by a third power, to control the free-will of the power with whom we treat—devoted as we may be to peace, and anxious to cultivate friendly relations with the whole world, the Executive does not hesitate to say that the people of the United States would be ready to brave all consequences, sooner than submit to such condition. But no apprehension of war was entertained by the Executive; and I must express frankly the opinion that, had the Treaty been ratified by the Senate, it would have been followed by a prompt settlement, to the entire satisfaction of Mexico, of every matter in difference between the two countries. Seeing then that new preparations for hostile invasion of Texas were about to be adopted by Mexico, and that these were brought about because Texas had adopted the suggestions of the Executive upon the subject of annexation, it could not have passively folded its arms and permitted a war, threatened to be accompanied by every act that could mark a barbarous age, to be waged against her, because she had done so.

Other considerations of a controling character influenced the course of the Executive. The treaty which had thus been negotiated, had failed to receive the ratification of the Senate. One of the chief objections which was urged against it, was found to consist in the fact, that the question of annexation had not been submitted to the ordeal of public opinion in the United States. However untenable such an objection was esteemed to be, in view of the unquestionable power of the Executive to negotiate the treaty, and the great and lasting interests involved in the question, I felt it to be my duty to submit the whole subject to Congress as the best expounders of popular sentiment. No definitive action having been taken on the subject by Congress, the question referred itself directly to the decision of the states and the people. The great popular election which has just terminated, "afforded the best opportunity of ascertaining the will of the states, and the people upon it. Pending that issue, it became the imperative duty of the Executive to inform Mexico that the question of annexation was still before the American people, and that until their decision was pronounced, any serious invasion of Texas would be regarded as an attempt to forestall their judgement, and could not be looked upon with indifference. I am most happy to inform you, that no such invasion has taken place; and I trust that whatever your action may be upon it, Mexico will see the importance of deciding the matter by a resort to peaceful expedients, in preference to those of arms. The decision of the people and the states, on this great and interesting subject, has been decisively manifested. The question of annexation has been presented nakedly to their consideration. By the treaty itself, all collateral and incidental issues, which were calculated to divide and distract the public councils, were carefully avoided. These were left to the wisdom of the future to determine. It presented, I repeat, the isolated question of annexation; and in that form it has been submitted to the ordeal of public sentiment. A controlling majority of the people, and a large majority of the states, have declared in favor of immediate annexation. Instructions have thus come up to both branches of Congress, from their respective constituents, in terms the most emphatic. It is the will of both the people and the states, that Texas shall be annexed to the Union promptly and immediately. It may be hoped that, in carrying into execution the public will thus declared, all collateral issues may be avoided. Future Legislatures can best decide as to the number of states which should be formed out of the territory, when the time has arrived for deciding that question. So with all others. By the treaty, the United States assumed the payment of the debts of Texas, to an amount not exceeding $10,000,000; to be paid, with the exception of a sum falling short of $400,000, exclusively out of the proceeds of the sales of her public lands. We could not, with honor, take the lands, without assuming the full payment of all incumbrances upon them.

Nothing has occurred since our last session, to induce a doubt that the dispositions of Texas remain unaltered. No intimation of an altered determination, on the part of her government and people, has been furnished to the Executive. She still desires to throw herself under the protection of our laws, and to partake of the blessings of our federative system; while every American interest would seem to require it. The extension of our coastwise and foreign trade, to an amount almost incalculable—the enlargement of the market of our manufactures—a constantly growing market for our agricultural productions—safety to our frontiers, and additional strength and stability to the union,—these are the results which would rapidly develope themselves, upon the consummation of the measure of annexation. In such event, I will not doubt but that Mexico would find her true interest to consist in meeting the advances of this government in a spirit of amity.

Nor do I apprehend any serious complaint from any other quarter; no sufficient ground exists for such complaint. We should interfere in no respect with the rights of any other nation There cannot be gathered from the act, any design on our part to do so with their possessions on this Continent. We have interposed no impediments in the way of such acquisitions of territory large and extensive as many of them are, as the leading powers of Europe have made from time to time, in every part of the world. We seek no conquest made by war. No intrigue will have been resorted to, or acts of diplomacy essayed, to accomplish the annexation of Texas. Free and independent in herself, she asks to be received into our Union. It is a question for our decision, whether she shall be received or not.

The two governments have already agreed, through their respective organs, on the terms of annexation, I would recommend their adoption by Congress in the form of a joint resolution, or act, to be perfected and made binding on the two countries, when adopted in like manner by the government of Texas.

In order that the subject may be fully presented in all its bearings, the correspondence which has taken place, in reference to it, since the adjournment of Congress, between the United States, Texas and Mexico, is herewith transmitted.

The amendments proposed by the Senate to the convention concluded between the United States and Mexico, on the 20th November, 1843, have been transmitted through our Minister for the concurrence of the Mexican Government; but, although urged thereto, no action has yet been had on the subject, nor has any answer been given which would authorize a favourable conclusion in the future.

The decree in September, 1843, in relation to the retail trade, the order for the expulsion of foreigners, and that of a more recent date in regard to passports, all of which are considered as in violation of the treaty of amity and commerce between the two countries, have led to a correspondence of considerable length between the Minister for Foreign Relations and our representative at Mexico, but without any satisfactory result. They remain still unadjusted, and many and serious inconveniences have already resulted to our citizens in consequence of them.

Questions growing out of the act of disarming a body of Texan troops under the command of Major Snively, by an officer in the service of the United States, acting under the orders of our government, and the forcible entry into the custom-house at Bryarly's Landing, on Red river by certain citizens of the United States, and taking away therefrom the goods seized by the collector of the customs, as forfeited under the laws of Texas, have been adjusted, so far as the powers of the Executive extend. The correspondence between the two governments, in reference to both subjects, will be found amongst the accompanying documents. It contains a full statement of all the facts and circumstances, with the views taken on both sides, and the principles have been adjusted. It remains for Congress to make the necessary appropriation to carry the arrangement into effect, which I respectfully recommend.

At the Franklin Institute, Philadelphia, there is a new and beautiful mode of burning gas. It consists of a glass cylindor or chimney, which encircles the burners, but rises no higher than the base of the flame, and three metallic cylinders, one inside of the other above the flame. The flame forms a complete circle at its base, and is drawn upwards by the draught of air in the cylinders, in the shape of a frustrum of a cone, or cone cut off at the top. By means of this arrangement a very intense white light is produced, equal to about three hundred good candles, and capable of lighting a medium sized church without galleries. This single burner will enable a person to read fine print at the distance of one hundred feet, and throw a shadow around the nearest gas burners. In proportion to the amount of light thrown off, its consumption of gas is said to be more economical than any burner now in use. It was invented by Mr. Gurney, of Gude, in Cornwall, England.

THE SCREW PROPELLER. After 12 trials in smooth water of her Majesty's steam ship Rattler, says the Liverpool Standard, fitted up with Mr. Smith's screw propeller, the average speed gained was eleven and a half statute miles per hour. The Rattler is 638 tons, and 200 horse power; and her sister ship, the Prometheus, similar to her in every respect with the exception of having paddle wheels, only reached 8 3-4 knots an hour. The Rattler has got her masts on board, and is to be fitted for sea immediately, and in consequence of her success the Admiralty have given orders for six other steamships, of a large class, to be forthwith constructed on the same principle.

A TEMPERANCE TOWN. In Marion (Ala.) the Temperance Society numbers 500 members. There are no persons licensed to retail ardent spirits. No man can sell a glass, without license, under a penalty of *one thousand dollars*.

VERMONT AND MASSACHUSETTS RAILROAD. The public have been already informed of the organization of this corporation on the 22d inst. The first meeting of the Board of Directors was held yesterday afternoon at the Merchants' Exchange, which resulted in the choice of NATHAN RICE, Esq., as President, and Francis W. Buckingham as Clerk. We understand that the most perfect harmony prevailed in the board; that energetic measures were adopted to carry the subscriptions to one million of dollars, and that there is no longer a doubt of the determination of the gentlemen interested in this great project, to carry it through successfully. [Boston Courier.

IMPORTANT APPLICATION OF THE STEAM WHISTLE. It is well known, says the Leeds Mercury of the 3d. inst., that one of the most common causes of the explosion of steam boilers has been the want of a sufficient quantity of water in the boiler at the time the heat underneath was very large. In many instances the deficiency of water has resulted from the negligence of the attendant engineer, combined with the fact that no alarm was given, previous to the moment of explosion, of the exact state of the water in the boiler. Happily an efficient and simple exponent of the depth of water in the boiler at the time of working, and which will act as a powerful alarum in case of danger, has just been applied to the steam boilers at one of the largest manufacturing establishments in the neighborhood of Leeds. By affixing a small pipe in communication with the interior of a boiler at that point below which it is well known to be unsafe to allow the water to be consumed in the generation of steam, and at the top of such tube putting one of the common whistles that are attached to the common railway locomotive engines, a very efficient alarum, as we have said, is formed; for as soon as the water within the boiler has been consumed below the point where the pipe enters the boiler, the steam will rush up the pipe, and thence into the whistle, giving a timely warning of the deficiency of water in the boiler. We are not aware whether any similar means of safety has been tried at any other place; but whether it has or not, we think the subject of sufficient importance to warrrant us in giving the information conveyed in this paragraph to the public.

REMEDY FOR TYPHUS FEVER. The following receipt for the prevention of infection from this fever, by Dr. J. C. Smith, of London, gained for that gentleman a reward of £5000 from Parliament:—Take six drachms of powdered nitre (saltpetre) and six drachms of sulphuric acid (oil of vitrol) mix them in a tea cup. By adding one drachm of the oil at a time, a copious discharge of nitrous acid gas will take place. The cup to be placed, during the preparation, on a list hearth, or plate of heated iron, and the mixture stirred with a tobacco pipe. The quantity of gas may be regulated by lessening or increasing the quantity of the ingredients. The above is for a moderate sized room; half the quantity would be sufficient for a small room.—Avoid as much as possible breathing the gas when it first rises from the vessel. No injury to the lungs will happen when the air is impregnated with gas, which is called nitrous acid gas, and it cannot be too widely known that it possesses the property of preventing its spread."

NEW COUNTERFEIT. Thompson's Bank Note Reporter extra describes a new and dangerous counterfeit on the Northampton Bank, Mass., of the denomination of five dollars.

"Police officer Boyer has just shown us $100 of these notes, and says that he could have sold them at any office in Wall street, the brokers all pronouncing them genuine.

We learn that some have been put in circulation in the upper parts of the city. They are as near like the genuine as possible—the engraving being the genuine work of the New England Bank Note Company—probably for some broken bank.

The officers' names are of a similar cast of writing, and there is something slightly suspicious about '*Northampton*' and '*Massachusetts*.'

The notes have various names and dates."

APPOINTMENT OF NEW YORK U. S. SENATORS. We are informed that Ex-Governor Wm. L. Marcy and John Savage, late Chief Justice, have been appointed by the Governor as Senators of the United States, in place of Messrs. Wright and Tallmadge, resigned. It is understood that neither of the gentlemen will be candidates for election by the Legislature. [Journal of Commerce.

ACCIDENT AT NANTUCKET. One of the iron pipes which Dr. Nathaniel Ruggles had placed around the walls of his parlor, at Nantucket, burst Nov. 27, with great force, broke the leg of his daughter, eleven years old, split a table, and passed through the opposite side of the room. The rest of the family were fortunately not in the range of the exploded pipe.

The trial of the Rev. Mr. Torrey for aiding in the escape of slaves, was commenced in Baltimore on Friday. It was with some difficulty a jury could be obtained, but by summoning a large number of talesmen it was effected. He pleaded not guilty. He has suffered much from long confinement. His wife was with him in court. His counsel is Reverdy Johnson. The court adjourned on Saturday, when a portion only of the evidence was in.

FIRE AT DURHAM, CT. We learn that the Congregational Church in Durham, was burnt to the ground on the 28th ult. The fire was discovered in the roof about half an hour after the Thanksgiving services were over. Not even the furniture of the church was saved. Insured at the Middlesex Mutual for $3000. [Hartford Courant.

Bill Hoppy, who robbed Rockwell's shop under the Astor House of $25000 worth of jewelry in May, and escaped from the Tombs by bribing the keeper, and subsequently escaped from a Philadelphia officer who arrested him at Baltimore, was taken by the New York officers in Brooklyn on Friday night, at a beer house, in company with Jack Shaw, another accomplished rogue.

SOLAR ECLIPSE. There will be a partial eclipse of the sun on the 9th December, visible throughout the greater part of the United States. The meantime of the beginning is 3 o'clock 31 minutes, the greatest obscuration 4 1-2 o'clock, and the sun sets eclipsed at 4 35, with 3 6 digits on its north limb obscured.

SHOCKING ACCIDENT. We regret to learn that a young lady in Bristol, employed in the factory, was killed on Wednesday afternoon.—Her clothes caught in the gearing and she was shockingly mangled. Her neck and limbs were broken, and her skull broken in many places. Her mother has become deranged. Our informant could not give the name, but believed that the young lady was named Bullock.—[Providence Transcript.

☞ PEACE CONVENTIONS. A series of Peace Conventions will be held at the following places, and in the following order:

At Worcester, on the afternoon and evening of Tuesday, Dec 10.
At North Brookfield, do do do Wednesday, 11th.
At Westfield, do do do Thursday, 12th.
At Springfield, do do do Friday, 13th.
At Cabotville, do do do Saturday, 14th.
At Springfield, a public meeting on Sunday evening, 15th.

The following gentlemen, with other friends of Peace have been invited to attend:

Samuel E. Cones, Esq. Pres. Am Peace Society,
J. P. Blanchard, General Agent do do.
Dr Walter Channing, Boston;
Prof Walker, North Brookfield;
Elihu Burritt, Worcester;
Rev Samuel J. May.

The principal question to be discussed will be, whether all WAR is not inconsistent with the spirit of the gospel?—To these meetings all persons are respectfully invited, and requested to take part in the deliberations.

No contributions will be asked. The only object is the diffusion of correct sentiments on the subject of war.

Clergymen, and others friendly to the cause of Peace, are desired to give notice of these meetings in their respective societies, and aid the object by their attendance and counsel.

☞ NOTICE. The Rev E. T. Taylor will deliver a Sermon in the Odeon, on Sunday evening next, Dec 8, before the Ladies Benevolent Society of that Church. Services to commence at 7 o'clock. d7

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet on Tuesday, the 10th inst, at the house of the subscriber.
d7 WM. NEWELL, Sec'y.

MARRIAGES.

In this city, by Rev Mr Barnard, Mr Joseph R. Ames to Miss Harriet F. Battelle.

28th ult, by Rev W. R. Chapman, Mr Cyrus Blodgett to Miss Eliza Ann, daughter of Ammi Mitchell, Esq. of Freeport, Me.

On Sunday evening, by Rev J. T. Sargent, Mr Joseph Johnson to Miss Mary Ann Field.

In Cambridgeport, Mr George Vinton to Miss Mary Callendar.

At Jamaica Plain, on Sunday evening, Mr Edward L. Balch of Boston, to Miss Martha W., daughter of Bradford Lincoln, Esq. of J. P.

In Dorchester, on Sunday evening, Mr Alexander C. Grover of Boston, to Miss Mary Ann, daughter of John West, Esq. of D.

In Brookline, Mr Oliver Hall of Dorchester, to Miss Caroline Laughton of B.

In Newton, Mr Wm P. Hall of Charlestown, to Miss Mary T. Andrews of N.

In Boxborough, Thanksgiving eve, Mr James F. Sawin of Natick, to Miss Mary Ann Blanchard of B.

In Sterling, 28th ult, by Rev Mr Fosdick, Mr Chas. B. Sawyer, of the firm of Sawyer & Allen of Boston, to Miss Mary Waldron, daughter of Mr Harvey Kendall of S.

DEATHS.

In this city, 28th ult, Mr James Keen, 52.
2d inst, Ellen, daughter of Melchior Kramer, 12.
On Sunday morning, Mr James H. Gavitt, 56.
In South Boston, on Friday morning, 29th ult, of scarlet fever, Caroline Eunice, only child of Andrew C. and Caroline T. Slater, 19 mos and 17 dys.
In East Boston, 3d inst, Sarah T., wife of Alfred Holmes, and only daughter of Mr Reuben Coombs, 25.
In Roxbury, 25th ult, John Bartlett, M. D., 84.
In Charlestown, 29th ult, Miss Corinna A. O. F. Cloutman, 16½, formerly of Kittery, Me.
29th ult, Mr Erastus E. Dutton, 23.
In Somerville, 1st inst, Mr Benjamin Giles, 37, formerly of Northwood, N. H.
In East Randolph, 26th ult, Augustus F. Derby, 22.
In Weston, 29th ult, Mrs Elizabeth Fuller, 91.
In North Danvers, Nov 18, Dea Jonathan Walcott, 82.
In East Abington, 30th ult, Mr Thomas Reese, Jr., 32.
In Scituate, 30th ult, Nathl Peirce, late of Boston, 31.
In Franklin, Levi Fisher, Esq; 29th ult, Hon Lewis Fisher.
In Salem, 2d inst, Susan, wife of Rev Charles Mason, and daughter of Amos Lawrence, Esq.
In Portsmouth, N. H., Mr Samuel Robinson, long a skilful driver on the Eastern Mail Line, 50. He had purchased a new horse, that became unmanageable, overturning the chaise, and dashing Mr R., a heavy man, upon the pavement. He died in a few hours from his wounds.

TOWNSEND FEMALE SEMINARY. The Winter Term of this Institution will commence on Wednesday, the 18th inst.
A. G. STICKNEY, Secy.
Townsend, Dec 4, 1844. 3tis d7

NEW FAIRY BOOK. Fairy Land and other Sketches for Youth, by the author of Peter Parley's Tales, with eight colored engravings and illuminated cover, 16mo.
Little Leaves for Little Readers, by Peter Parley, with numerous illustrations.
The above books are printed in the neatest manner, and will be found as pretty Gift-Books for the price as those imported. For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. d7

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Think Before You Act, by Mrs Sherwood.
Child's Delight, a Gift for the Young.
The Prize Story Book, translated from German.
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Settlers in Canada, by Capt Marryatt, 2 vols.
Very Little Tales for Very Little Children, 2d series.
The History of a Day, or the Scholar and Truant contrasted.
The Little Keepsake Story Book.
Parent's Offering, or My Mother's Story of her own Home and Childhood.
Simple Stories in Simple Rhymes.
Child's Own Story Book, or Tales and Dialogues for the nursery, by Mrs Jerram.
Holiday Tales.
Short and Simple Prayers, with Hymns for the use of children, by the author of Bible Stories.
Mr Uncle the Clockmaker.
The World Before You, by Mrs Lee.
Boys' and Girls' Annual for 1845.
Youth's Keepsake for 1845.
The Annualette do do.
Little Gift do do.
St Nicholas Gift do do.
New Stories for Little Boys.
New Stories for Little Girls.
The above just published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. d7

UNITARIANISM THE FAITH OF THE APOSTLES. This day published, 'Unitarianism the Faith of the Apostles,' by Rev J. Scott Porter of Belfast, Ireland, printed for the American Unitarian Association; for sale by JAMES MUNROE & CO. 134 Washington, opposite School st. d7

WASHINGTON HARMONY. One hundred copies of this excellent Church Music Book, on hand and for sale very low, by B. H. GREENE, 124 Washington st. d7

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For sale at CROSBY'S, 118 Washington st. d7

ANNUALS FOR 1845. The Gift: Friendship's Offering: Rose of Sharon: Literary Souvenir: Hyacinth: Child's Gem: Annualette: Youth's Keepsake: St Nicholas' Gift: The Forget-me-Not: Moss Rose: The Casket: The Opal, &c. Just received and for sale at CROSBY'S, 118 Washington st. d7

SWEET AUBURN AND MOUNT AUBURN, with other Poems, by Caroline F. Orne. A few copies for sale by W. CROSBY, 118 Washington st.
d7

NEW JUVENILE BOOKS. Flowers for Children, by Mrs Child; The Robins, by Mrs Trimmer; The Favorite Scholar, by Mary Howitt; Turns of Fortune, by Mrs S. C. Hall; The Lost Child; My Early Home; I'll be a Gentlemen; Stories for Children; The Savior's Life, written especially for children and youth; New Stories for Little Girls; New Stories for Little Boys and Boys' Guide.
For sale at SIMPKINS'S, 21 Tremont Row. d7

LETTER PAPER. A new supply of ruled and plain Letter Paper, a good article for $3 per ream. For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. d7

FOR CHRISTMAS AND NEW YEAR'S HOLIDAYS. The largest and most varied stock of SPLENDID BOOKS for persons of all ages, to be found in the city, is at SAXTON, PEIRCE & CO'S Great Book and Periodical Store, No. 133½ Washington street.

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n2

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HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

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BROOKS' FAMILY PRAYERS

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 8.

FOR A PEACE-MEETING.

TUNE—*Germany.*

Wherefore pant for martial glory?
Why so prodigal of blood?
What avails the hero's story?
Praise of men but not of God.

Ah! shall brother war with brother,
Armed with fire, or deadly steel?
Christians, too, defy each other,
Threatening wounds, which none can heal?

Then what means this fair creation?
Is it all an idle show?
Was it made for devastation?
Mingled scenes of guilt and wo?

What reply is heard from reason?
What does generous feeling say?
War on man to God is treason;
Mortal, pause; thy conflict stay.

Does the warrior breathe a spirit,
Sanctified by Christian love?
What! can blood and carnage merit
Palms of victory above?

Vain delusion! love thy neighbor;
Save thy foes, thy Savior said;
Not for wreaths of honor labor,
Which thy blighting breath would fade.

Pity, Lord, our moral weakness;
Check the warring hand and tongue;
Arm us all with love and meekness,
Sole and sure defence from wrong.

S. W.

[For the Register.]

RESIGNATION.

'I will walk softly all my years in the bitterness of my soul.'

The storm has passed! Before its mighty breath
I strove to stand secure in human pride,
I warred against the chilling grasp of death,
As one by one affection's blossoms died.
Then to my spirit from the lowly sod
Came forth a murmur—'know the will of God.'

As pliant willow in the weaver's hand,
My spirit bent, unbroken but subdued,
Death seemed an angel from the shrouded land,
With power to quell life's frequent storms endued.
The heart beneath its shadow sunk to rest,
Like an o'erwearied bird within its nest!

The storm has passed, but never more the sun
Of cloudless hopes shall rise upon my way,
'I will walk softly' till my task is done,
And veil the grief which asks no passing ray.
Like Moses may I seek the promised land,
Led by a cloud which hides a Father's hand!

Unto the bosom of the changeless past,
How silently life's troubled scenes have sped,
The wrecks of vanished years by clouds o'ercast
Lie unto memory's vision far outspread,
Mingling of light and shadow there hath been—
The 'hush of prayer, the 'serpent tooth' of sin!

Arise, oh weary traveller! The way
A Savior's foot hath trodden. Thou must learn
Of Him to meekly suffer and obey,
Ere to thy Father's house thou canst return.
Gird on thine armor, patiently endure,
The crown is ready and the victory sure!

H. J. W.

MISCELLANEOUS.

ENACTMENTS AFFECTING RELIGIOUS LIBERTY.

PASSED IN ENGLAND SINCE THE RESTORATION.

[*From the Gateshead Observer, England.*]

1661. 13 and 14 Charles II. Act for preventing the mischiefs and dangers that may arise by certain persons called Quakers, and others refusing to take lawful oaths. Penalties of £5, £10, three and six months' hard labor, and transportation, for joining in their worship once, twice, and thrice respectively.

1661. 13 Charles II. The 'Corporation Act,' excluding from office all who did not 'qualify' by taking the Lord's Supper at Church.

1662. 14 Charles II. 'Act of Uniformity,' enjoining the sole use of the Book of Common Prayer in its present form, prohibiting dissenting preaching under a penalty of £100 for each offence, and recognizing the previously-imposed fine of a shilling for each time of absence from church. (This was the act which led 2,000 ministers to resign their parochial livings.)

1664. 16 Charles II. The 'Conventicle Act,' inflicting a fine of £5, or three months' imprisonment, for attending dissenting worship; double the penalty the second time; and seven years' transportation the third. Act to be in force for three years.

1665. 17 Charles II. The 'Five Mile Act,' restraining non-conforming ministers, under a penalty of £40, from coming within five miles of any city, town-corporate, or borough represented in parliament. Disqualifies, under the like penalty, all Dissenters from teaching in schools. (Passed at Oxford while the plague raged in London, and when some non-conformists had dared to preach in deserted churches!)

1669. 22 Charles II. 'Conventicle Act' renewed, with revisions.

1673. 25 Charles II. The 'Test Act,' requiring 'qualification' by taking the Lord's Supper at church, in order to hold any place of trust or profit under the crown. (Designed, more especially, like several other acts, to exclude and degrade Catholics, but equally affecting non-conforming Protestants; who contemptibly acquiesced in their own degradation, through their horror of Popery.)

1678. 30 Charles II. Act for the more effectual preservation of the King's person and government, by disabling Catholics from sitting in parliament.

1688. 1 William and Mary. The 'Toleration Act,' exempting Dissenters from penalties of acts of Elizabeth and James I, (especially the fine of a shilling for non-attendance at church) and from those of the Conventicle Act, the Five Mile Act, the Act of Uniformity (£100) and the Act against Quakers, on condition of their taking the oaths of allegiance and abjuration. Ministers to subscribe 45 1-2 of the '39 articles' (omitting 3 1-2 that relate to church authority and discipline): Quakers to make an equivalent doctrinal declaration. Catholics and Unitarians excluded from the benefit of the act.

1697. 8 and 9 William and Mary. The 'Blasphemy Act,' excluding Unitarians from public offices on conviction; and disabling them on a second, from sueing, prosecuting, pleading, or being a guardian, executor or legatee. Inflicts also three year's imprisonment.

1711. 10 Anne. The Occasional Conformity Act,' enabling a Dissenting minister, informed against for not subscribing the 35 1-2 articles, to sign them at any stage of the proceedings, and throw the costs upon the informer. (Hence informations became very few.)

1720. 'Toleration Act' for Ireland, passed by the Irish parliament.

1779. 19 George III. Substitutes, in place of subscribing to the 35 1-2 articles, a declaration of being 'a Christian and a Protestant.' (Before the passing of this act, subscription was commonly neglected; and after its enactment, the declaration was as seldom made; consequently, were it not for the Dissenters' Chapels Bill, many of the trusts of the 'orthodox' would be now in peril.)

1812. 52 George III. New 'Toleration Act,' repealing the act against Quakers, the Five Mile act, and the Conventicle act; and giving the protection of the law to certified places of worship, and to ministers who have made the oaths and declarations required by former acts.

1813. 53 George III. Repeals that part of the Toleration act (1688) which excepts impugners of the Trinity, the corresponding provisions of the Blasphemy act, and two Scotch acts punishing 'blasphemy' with death.

1817. Unitarian Relief Act for Ireland.

1828. 9 George IV. The Sacramental Test Repeal Act, abolishing the qualification for office by partaking of the Lord's Supper, and substituting a pledge, 'on the true faith of a christian,' not to use the office for the injury of the State church. (Thus the Jew and the conscientious Deist are still excluded.)

1829. 10 George IV. The Catholic Emancipation Act, making Catholics eligible to office in general, under oath of allegiance, &c. (This measure was followed by an act legalizing Catholic trusts *retrospectively*—a precaution neglected as to Dissenters in the acts of 1812 and 1813, but supplied in the first clause of the Dissenters' Chapels Bill.)

1836. 5 and 7 William IV. The New Marriage Act, allowing marriages in Catholic and dissenting chapels, and in registrars' offices. (But the privilege is clogged with a heavy machinery of notices, certificates, &c.; and in case of a marriage by licence, a delay of seven clear days is required—a practical inequality in a law of professedly equal rights.)

1836. 6 and 7 William IV. Act for registration of births, marriages, and deaths.

1844. 6 and 7 Victoria. The Dissenters' Chapels Bill, making previous acts of relief retrospective in their operation; and allowing, in case of an undefined chapel-trust, the usage of twenty-five years to be taken as evidence of the proper purposes of the trust.

EASTERN MASSACHUSETTS—CAPE COD.

If a man bend his arm, much in the way it is bent when sitting down to write, he will have a tolerable fair representation of the direction of that tongue of land, on the eastern coast of Massachusetts, called Cape Cod. This cape boldly pushes out into the turbulent Atlantic its seventy miles of sand and rocks, its hills and valleys, its hamlets and villages, as though it would give defiance to the old roaring sea and challenge its power to punish its audacity. And verily ever since the Mayflower anchored under its lee, and how long before we say not, has the Cape stood its fiercest assaults of the angry ocean; yet there it stands, both shores marked by the waves, and often shaken and trembling with the dreadful surges, shaking from its battered coasts, undiminished still the assailing billows.

Multiplied professional calls have carried me in every direction, through every part of the Cape and I am familiar with all its scenery. I have witnessed and enjoyed it when, in the calmness of a summer's day, the great ocean slumbered, and the Cape, though often roughly treated as an intruder, seemed clasped as in a mother's arms, and as though there could never have been any thing but peace along the quiet shores. Like "a molten looking glass" was spread far and wide the unruffled waters, drinking in with gladness the warm radiance of the sun. And again, I have stood upon the cliffs and seen old ocean's slumbers broken. Those billows and the awful fury with which they rushed upon the shore, and the deafening thunder with which they broke there, has imaged before me the power of God as nothing else has done it. In the presence of such terrific scenery there is no phrase more eloquent, or one giving a sublimer idea of God in his awful greatness than—GOD OF THE SEA! And as I have seen one of those tremendous surges coming in, black with its vastness and swift as the race horse, with a roar drowning all other sounds, I have involuntarily looked about to see if indeed the earth could be firm enough to resist the shock. And as the wave, resisted, baffled in its fury, and its power broken, sullenly retired then has come up that sublime appeal of the prophet: "Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it!"

That the Cape should be peopled by sea faring men would be inferred, of course, from its location. Here are found the homes of about five thousand of the hardy sons of the ocean. Travel in what direction you please, you shall find constantly recurring emblems of the sea. The village tavern sign swings in the breeze with the picture of a ship.—Scarcely anything will do for a weathercock but the image of a codfish. The ponderous jaw-bone of the whale must adorn the thoroughfare of the town: and the boy that gets at the barn door or the fence with a hot iron or a paint brush, will not fail of producing an emblem of something that swims or sails.

The Cape is more profusely sprinkled with the habitatitions of men than would have been supposed considering the barrenness of the soil. The advantages for employment in navigation make men content with homes that have not much to boast of in regard to agricultural interests. The houses are mostly of one story, especially on the lower parts of the Cape as a higher elevation would give old Boreas advantage for his rude pranks which the people think he had better be denied.

But in no part of New England is there more of what may be called "substantial good living." The men that have had hard biscuit and salt beef for so large a section of the year at sea, are the men that earn and will not be denied a good table at home.

Those who have never visited the Cape have an idea that it is little else than an immense sand bank and that a traveller must make up his mind to a snail pace, ploughing constantly through heavy roads, till he shall thankfully return again to terra-firma. But he must take part of that back. A good portion of the road to the extremity is very tolerable, and the traveller can keep up quite a dignified trot in his progress. It must be said though, that if the day is hot, and the flies bite sharp, and the man is in a hurry, and has parted with only a small portion of good temper, he will find that all the sand in the world is not to be found in the deserts of Africa.

The inhabitants of this Cape are not strangers to the perils of the sea. The average length of life among seamen is much lower than of any other class of men. And while at one time individual cases of calamity, by sea disasters, send sorrow into a bereaved family; at another the angry ocean makes a dreadful sweep, carrying great numbers at once to a watery grave. Never will the October gale of 1841 be forgotten. A fleet of mackerel fishermen were at that time at some distance off the eastern coast of the Cape A few of the vessels escaped, but numbers went down with all on board. The calamity fell with greatest severity on the town of Truro. FIFTY-SEVEN citizens of that town perished in that storm. I stood recently in the graveyard of the Congregational church in that place, and read the inscription on the monument that commemorates this testimony of the perils of the sea. I copied the following:

SACRED TO THE MEMORY

Of Fifty-seven Citizens of Truro,

Who were lost in seven vessels which foundered at sea in the terrible gale of Oct. 1841.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

On what class of society disasters of the sea fall may be seen by reference to this melancholy catalogue. Of the seamen *nine* were between 30 and 41; *twenty-seven* between 20 and 30; and *twenty-one* between 11 and 20. *Twenty-seven* of these were heads of families, leaving as many widows, and *forty-eight* fatherless children. A few weeks since, the entire crew of a vessel belonging to the same ill-fated town, consisting of *ten* persons, perished in sight of their homes; five of them were heads of families. In 1837 *seventy-two* persons belonging to the county were lost at sea, and at that time there were *nine hundred and fourteen* widows of seamen. No year passes in which some of the sons of the Cape do not find the ocean waves their winding sheet. [N. Y. Observer.

THE BAROMETER AND THE GALE.

MR. EDITOR,—For several years past I have been in the practice of sending to the public press of this city, the unerring announcements of approaching gales, which have been furnished by the barometer. This I have not done as something *new*, but only in the hope that constant repetition might finally so fix the attention of our nautical people on the subject as to cause the procurement and use of the instrument, by them.

The great gale, two years since, was known to be approaching, and was the subject of conversation, among those who had barometers in this city, some eighteen hours before the first effects were visible, either upon the lake or upon the shore. On that occasion the column of mercury in the instrument, sank three-fourths of an inch in the space of twelve hours. So, again last week. On Friday afternoon and evening, the 19th inst. no one saw, by external indications, the approaching war of the elements. At about seven o'clock on that evening, three steamboats, filled with passengers, left this port for the west. A gentleman who was passenger in one of these, in an account of the storm, in your paper of Monday last, says:—"When we left the harbor, the lake was scarcely ruffled, for the first two or three hours there was every prospect of a quick and pleasant trip. Every one was in the highest spirits, as we bowled merrily along and no apprehensions were entained until about eleven o'clock," &c.

Now, the account agrees, perfectly, with the external indication on shore. But, before these boats left port it was known, and was the subject of conversation in families, on shore, where the barometer is kept, that a storm of unusual violence was very soon to burst upon us. During the nine hours ending at half past nine o'clock, on that evening, the mercury in the barometer fell one entire inch; and this great change, in so short a time, was demonstration, to those who understood it, not only of the nearness of the calamity, but of its awful severity.

Now, had the captains of these three steam boats known what was known on shore, and what they might just as well have known as any one else, is it to be supposed they would have left port as they did? Of course they would not, and then why will not these, and all other nautical men, in the pursuit of their noble and daring profession, secure the advantages afforded them by the barometer?

I know it may be said that a seaman would be ridiculed, to talk of danger, when all is calm below, with smiling skies above. But surely men who could face the dangers and the awful responsibilities of last Sunday morning with the coolness and energy that our mariners did, can disregard the sneers of ignorance, for a day. I admit that, had any one of the three steamboat captains refused to sail on Friday evening last, when the weather was so pleasant and promising, in appearance, and had given as the reason that he "saw danger on the deep," he would have been both ridiculed and censured. But what would have been his position twelve hours later, when surrounded by the wreck of that storm against the dangers of which he had warned his contemners? Ridicule would have been silenced, then; while others, gathering wisdom from the example, would speedily possess themselves of the same means of knowledge that he possessed, and by which life and property are so greatly protected.

R. W. HASKINS.

Buffalo, Oct. 23d, 1844.

[Buffalo Commercial.

DANGERS OF STEAMBOAT TRAVELLING IN THE WEST.

An apparently candid English writer, and a late traveller in this country, named Dr. Scoresby, has delivered a pleasant lecture in London on the United States. He spoke very pleasantly of us as a people, and with admiration of our magnificent country. If his account of the recklessness of the conductors of our Western steamboats be correct though it is no wonder we hear of so many explosions. He says:—"But the American steamers in many cases were worked even at a higher pressure than 80 to 90 lbs. The smaller boats being calculated for the higher parts of the rivers, which are subjected to be very shallow in the dry season, are designed in every part for lightness, so as not to have a draught of more than from 12 to 18 inches.

Their engines were therefore made as compact and small as possible, and were therefore worked not only upon a high pressure principle, but upon a high pressure. It was usual in these boats to have 120 lbs pressure on the square inch; and he had himself encountered a risk still greater than this. The boats being calculated to carry cargoes as well as passengers, the anxiety to get freight induced them to take in all the goods presented to them, and in the case referred to, the vessel when he got into her was loaded to the depth of the gunwale of the vessel. The Mississippi was also at the time in a state of flood, the water running at the rate of about six miles and in some cases eight miles an hour, at a height of twenty five feet above its usual level and this added to the increasing draught of the vessel, required an increased pressure upon the boiler before it could be got to make head against the rapidity of the current. At one place they were no less than two hours without making even the length of the vessel's progress, and the only resource in such a case therefore, was to turn back (which no American would ever do if it were possible to go forward) or to increase of the steam, and consequently the risk by weighting the valve.

This they did until they eventually overcome the resistance. On another occasion, when they had started from a place called Chester, about sixty or seventy miles below St. Louis, the flood was such that one whole town, containing one thousand inhabitants, was under water, and the stream was so strong that the engine worked at as high a pressure he believed, as two hundred pounds on the inch; and he had been told by one captain that to get the steam up it was sometimes the practice for the engineer to sit down upon the valve. And these great risks were very little thought of in those waters, so reckless are they of life. Calamity after calamity were continually happening from this cause, and yet no national remedy—no effectual measure of a public nature—was taken to insure greater safety."

REMEMBER THE POOR.

It is the duty of editors to call the attention of those who are rich to the wants of the poor. The rich are but stewards—tenants for life—of the inheritance in their possession; for the laws of God and of man forbid them to carry anything away.

Remember the poor, ye who are more fortunate than your brethren. Oppress not the poor, ye who have the means to oppress, for the poor will meet you in the great day of reckoning, when every transaction will be known, and every thought will be manifest. The poor ye have always with you. The poor may be your accusers in the world to come. Blest may they be who will then feel conscious that they have never oppressed the poor.

But, says the doubter, shall I feed and clothe the poor and encourage them in idleness, while I, by industry and vigilance, am struggling to provide for a rainy day—while I am securing a competency for my declining years and a reasonable outfit for my offspring!

Nay, but remember the poor. You will find numbers who through misfortune are poor—"whose cattle died and blighted was their corn." You will find instances enough where sickness was the cause of poverty. In such cases you will not have the heart to say, "go and labor and watch as I have done and you will have no need to beg."

It requires care and good judgment *to give* to the poor without doing an injury to society. Indiscriminate bounties are the offspring of indolence or of vanity, and such are injurious to the giver and to the receiver. The man of wealth has seldom patience enough to inquire into the circumstances of those who are suffering for the necessaries of life. Many would give, but they would not encourage idleness. Many would do good if they knew how to do it.

To wealthy farmers we say, *give employment.* To all capitalists we repeat, give employment to those who would labor, and they will scorn to beg. Give employment and you annul the stout beggar's plea. No able bodied person should be allowed to beg. By giving employment to the poor you imitate your Heavenly Father who gives abundant employment to those who have parcelled out the earth that he has created, and who requires of you that it be well tilled and kept.

But for the sick, the lame, the halt, the blind, the maniac, and the idiot, what will you do? Who by searching shall find these out? Men are sometimes monsters. They think it most honorable to destroy life, and they seek occasions for distinction in battle array. They smother in their own nursed passions the Christian query,—"Whether it be better to save life or to destroy." They glory in deeds of destruction and count it dishonorable to be foremost in making concession.

Who then can be found to minister to the wants of the sick and the needy? Who shall properly distribute the funds that may at this season be contributed?—There are ministering spirits who never tire in attendance at the sick bed. There are ministering angels, in human form, whose vigils slacken not at the midnight hour. There are souls that melt at others' woes, and give assurance to the afflicted that "all is not lost." [Ploughman.

ECCLESIASTICAL CENSORSHIP. The Rev. Wm. Graham was recently arraigned before the Synod of Cincinnati, (N. S.) charged by the Rev. Daniel Gilmer with teaching heresy and error, by teaching that the Scriptures sanction the right of property in man. "He teaches that, according to the Jewish law, the slave was not recognized as a man, or a woman, but as property, that the term of service was unlimited, that the master had a right to beat the slave, and that hardly; that masters had a right to sell the slave, that the Head of the church has authorized the relation between master and slave, involving the right of property not only in the charter, but in all the laws that he has ever given for the government of the church."

These doctrines the Rev. gentleman had taught in a book which he had published.—The prosecuting clergyman stated what was implied in the term slavery, and that it was not authorized by the Bible. Some discussion ensued on the question whether the accused should be tried by the Bible or the Confession of Faith; and on another still more serious question, whether the false doctrine amounted to a "heresy," or only to an "error." Some twenty or thirty gentlemen gave their opinions in the case, during which slavery was severely handled, though precisely what slavery is, was defined in different ways. Finally, the Synod came to the following result:

"WHEREAS, there is a difference of opinion in this Synod with regard to the meaning of the word *heresy;* therefore,

1. *Resolved*, That Synod express no opinion upon this point.

2. *Resolved*, That Synod find that Wm. Graham has taught in his pamphlet entitled Contrast, &c., great and dangerous errors.

3. *Resolved*, Therefore, that Mr. Graham has justly incurred censure and admonition; and we do, by this minute, censure and admonish him in the name of the Lord, and entreat him to repentance.

4. *Resolved*, Therefore, that Synod do exhort and admonish him against preaching or teaching the error contained in the specifications.

5. *Resolved*, Further, that the Presbytery of Cincinnati is hereby required to use all scriptural means to bring him to repentance and reformation, and report their action to the body at its next stated meeting."

How near a great and dangerous error comes to a heresy, was not exactly determined; nor was it explained by any of the reverend gentlemen how they propose to bring a man to *repentance* for an *error*. Errors dwell in the understanding, and the understanding must reject them; whereas repentance exists only in the heart, or affections. It was certainly not to be expected of so acute a body of divines, in the very search after error, that they should unanimously commit so great an error as to predicate repentance of the *head*. We cannot help wondering that such a man as Dr. Beecher should have put his opinion into the general jumble in as grave a way as the rest. At the East, he was the popular champion of free discussion.—We should have expected such a man to say, "The variety of opinions which have been exhibited here, proves that many of us are in error, and that we are in so much error that we have little reason for selecting any one of our number as the special object of reproof, especially about a matter of which the book of discipline, the basis of our agreement, says nothing. By the difficulty which my reverend brethren find in defining their own position, and the position of this Synod, in reference to this book, I should have been convinced, if I had not been before, that the two things have no proper connection. This Synod was not established as a board of book reviewers, or censors of the press. Such labors of ecclesiastical bodies belong to bygone days of darkness. My judgment is, that the whole matter be dismissed, and that it be remembered only to save us from being found again in so perplexing a condition.—The decrees of councils have filled the world with errors. Ersors are to be refuted by arguments, not by decrees. The only right course for Mr. Gilmer to pursue, believing, as he did, that Mr. Graham had published dangerous errors, was, to write another book." [Jour. Com.

A VALUABLE RELIC. Through the untiring and praiseworthy exertions of our learned and venerable fellow citizen, Dr. Robbins, of the Historical Society, that institution has succeeded in procuring the identical chest, belonging to Elder William Brewster, celebrated in the early history of the Plymouth colony. It was brought over in the Mayflower, and has remained ever since in the possession of the lineal descendants of the Puritan Elder, bearing the name, derived from its associations, of the *Mayflower*. Its history, apart from the unmistakeable marks of antiquity which it bears, is perfectly well authenticated. It passed from the Puritan Elder into the hands of his son William Brewster, thence into the possession of his grandson, Joseph Brewster, and afterwards into the possession of his great grand-daughter, Ruth Brewster, who married Mr. Wm. Sampson, and removed to West Springfield in Massachusetts, where she died a few years since, at a great age, in the family of Henry Day, from whom Dr. Robbins procured it. It is made of Norway Pine, and was probably procured in Holland, which country at the period of the Puritan residence, was carrying on an extensive trade with Norway—the piles upon which Amsterdam is built being of Norway pine.

Elder Brewster, it is well known, entertained at his own house in England, and at his own expense, so long as they could meet without interruption, the new Church under the pastoral care of Clifton and Robinson. He went with the emigrants to Holland, and embarked with them in the Mayflower, on the perilous voyage to the unknown lands of America. He was celebrated for his piety, and possessed great influence among the pilgrims, officiating as preacher in the absence of Robinson, till 1629—having in fact, the principal care of the church. He is represented as "fervent yet mild, temperate and pleasant."

During the famine, when nothing but oysters and clams were to be procured, he is said to have given thanks at his table with his family, "*that they were permitted to suck of the abundance of the seas, and of the treasures hid in the sand.*"

In Wier's painting of the Embarkation of the Pilgrims, in the Rotunda of the Capitol at Washington, the Puritan Elder forms one of the most prominent figures.

The Historical Society was particularly fortunate in procuring this relic. It forms a valuable acquisition to a collection already rich in that which is curious or venerable, or possessed of historic interest. [Hartford Journal.

ACOUSTICS. Captain Parry, during the cold experienced in Winter Harbor, was surprised at the great distance at which the human voice could be heard:—"I have," he says, "often heard people distinctly conversing, in a common tone of voice, at the distance of a mile; and today, I heard a man singing to himself, as he walked along the beach, at even a greater distance than this." The strong tendency of sound to ascend has also a great effect. Humboldt has remarked, that the barking of a dog has been heard when the listner was in a balloon, at an elevation of about three miles. It has also been noticed, that from the ridge of the Table Mountain, which is 3,600 feet high, and the upper part of which rises perpendicularly at a distance of about a mile from Cape Town, every noise made below, even the word of command on the parade, may be distinctly heard.

MRS SIGOURNEY'S NEW WORK. The Child's Book in Prose and Poetry, for the instruction and amusement of Children. Embellished with upwards of 100 engravings. Just published.—Received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o26

EMERSON'S ESSAYS, 2d Series. Essays of Ralph Waldo Emerson, 2d series, this day published; for sale by W. CROSBY, 118 Washington street. o19

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PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
s7 tf

SWAN'S SERIES OF READERS. The Primary School Reader, Part I. This book is designed for beginners. It contains the Alphabet, a lesson upon each of the elementary sounds of our language, and a few simple, interesting stories for children.

The Primary School Reader, Part II This book contains lessons upon the consonant sounds in Combination, Exercises upon Inflections, and a selection of Easy Reading Lessons.

The Primary School Reader, Part III. This book is designed for the highest class in Primary Schools, and the lowest class in Grammar Schools. It contains a selection of Easy Reading Lessons, and Exercises upon Articulation in connection with them.

This series of Books, whole or in part, has been introduced into the Public Schools of Boston, Charlestown, Cambridge, Roxbury, Springfield, Dorchester, Dedham, Quincy, Milton, Marblehead, and many other places. Numerous Testimonials in favor of them have been received from Teachers and Committees in these and other places. Teachers and Committees are requested to order copies gratis for examination.

Also, just published, The Grammar School Reader. This book is designed to follow the Primary School Reader, Part III. and is intended for the use of the middle classes of Grammar Schools. It has already been introduced into several of the places above named.

The concluding volume of the series will soon be published.

Published and for sale by C. C. LITTLE & JAS. BROWN, 112 Washington st. is3tos2t n9

STONE'S CONFERENCE HYMN BOOK.—Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone.

The following are among the notices of this book.

[From the Christian World.]

'There has been a great degree of satisfaction expressed, this last winter, with the singing at our Conference and Prayer Meetings. This little book is well adapted for such meetings, for which it is mainly designed.'

[From the Christian Register.]

'This little book comes out opportunely to meet the want presented by the recent re-introduction of Congregational Singing into our places of worship. It is cheap in price, of a convenient size, and contains the favorite hymns and tunes, appropriately fitted to each other. We would recommend its examination to those who are seeking for a work of the kind.'

[From the Christian Examiner.]

'We are much pleased with it. Something of the kind has been long wanted, and is now especially acceptable, when the practice of the old and primitive congregational singing is reviving among us, which is sure to bring back a taste for the old, simple and devotional music. The book is a small one, modest, and unpretending; but it well fulfils its design. It embraces a sufficient variety of tunes to answer the purpose for which the publication is intended, and these, as well as the hymns—two or three of which are given to each tune—seem to us to have been well chosen.'

Published by WM. CROSBY, 118 Washington st. n16

TO GERMAN STUDENTS. Follen's Practical Grammar of the German Language.

Follen's German Reader, for Beginners.

Follen's German Grammar and Reader are considered to be the best works of the kind in use. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions, and has been introduced into Harvard University. The German Reader, also, has been repeatedly printed; and its popularity is constantly increasing.

New editions published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n2

WELLS' SERMONS. Subscribers to the volume of Sermons by the late Rev. G. W. Wells, are informed that the book is now ready. Those holding subscription papers are requested to send them at once to the Publisher. As the edition is small, subscribers should call for the copies early. The volume comprises 290 pages, 16mo—price to subscribers 50 cts.

WM. CROSBY, Publisher,
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FURNESS'S FAMILY PRAYERS, 3d Edition. T is day published, the third edition of Domestic Worship, by W. H. Furness. The price is now reduced from $1 to 75c, in handsome cloth binding.

WM. CROSBY, Publisher, 118 Washington street. n9.

DR FROTHINGHAM'S ADDRESS, at Cambridge. Our Religious Times, an Address delivered before the Association of the Alumni of the Cambridge Theological School, July 12, 1844, by N. L. Frothingham, D.D. This day published by WM. CROSBY, 118 Washington st. n9

RIPLEY'S SPECIMENS OF FOREIGN LITERATURE. Specimens of Foreign Standard Literature, edited by George Ripley, complete in 12 vols, 12mo. For sale by W. CROSBY, 118 Washington st. n9

MR. PUTNAM'S P. B. K. ADDRESS. An Oration delivered before the Phi Beta Kappa Society, in Harvard University, Aug 29, 1844, by George Putnam. Just published; for sale by WM. CROSBY, 118 Washington st. s28

FURNESS' FAMILY PRAYERS. 400 copies of Domestic Worship, by Rev W. H. Furness, 2d stereotype edition. Received and for sale low by JAMES MUNROE & CO., 134 Washington, opposite School st. n2

AMERICAN ALMANAC. The American Almanac and Repository of Useful Knowledge, for the year 1845. Just published by JAMES MUNROE & CO., 134 Washington, opposite School st. n9

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Though a proper successor to the primary, may be used as a commencement by pupils somewhat advanced, or for self-instruction. It will produce a practical business style. It comprises as exercises, single small letters, entire words, capital letters, alphabetical sentences, and a series of bold exercises for acquiring great freedom and command of hand.

THE FINAL PART

Contains off-hand or whole arm exercises; capital letters, select sentences, of one or two lines each, and business transactions—such as Notes, Orders, Drafts, Receipts, &c., and the ornamental branches of the art, comprising Round-hand, German Text, Old English, &c. Each part, although gradually progressive, and designed to be used in regular succession, is so planned as to make a complete series of itself and may be used independently of the others. The whole forming the most complete, philosophical, practical and economical system ever before published.

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GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Ballard st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Ailton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

ap27 tf

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

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The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to